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THE ARBEITSSCHULMETHODE IN GERMANY

The most picturesque feature of German school life is the "Ausflug," or excursion. At any hour from dawn till dusk, whether in large cities or villages or countrysides, may be heard the gay songs of the children as they march along in rapid step, four abreast. The teacher is always with them, and they are often preceded by a standard-bearer, carrying the class or school pennant. The songs start off from one or two members of the group and are then quickly taken up by all the rest. These are not always simple—frequently they are three- or even four-part melodies. But what joy they take in singing, the boys even more than the girls.

Such excursions were not unknown before the War, but their present close connection with school life was firmly established during those days. The manifest need of counteracting the ravages being wrought by insufficient food and clothing, by the nerve-shattering anxiety and depression, prompted the authorities to encourage every means which tended to build up health and spirits. Hence the trips to the parks, woods, and other places of interest and recreation became a regular feature of school management.

The first great objective was the preservation of the children's health. This was attained in a remarkable degree, although constitutional nervousness and other weaknesses are quite discernible even now in the school population between the ages of twelve and twenty—amongst those, namely, whose childhood years coincided with those of the War and its immediate aftermath. The additional advantages of a more strictly educational nature were not long in appearing. The excursions are naturally linked up with Home Geography, Nature Study and Neighbor-

hood History (Heimat-Kunde), but they can easily be made the center of all educational effort.

It is at this latter point that the split occurs between the generality of the Volksschulen and the more radical of the "new" schools, most of which are of a private nature. The former have contented themselves with using the excursions as points of departure for and means of illustrating, the traditional subjects. Necessarily the old, clean-cut division of subject-matter has given way largely to a form of mixed-courses (Gesamtunterricht). This is indeed officially prescribed for the first two years and is permissible in the others. The more "progressive," however, aim to eliminate the traditional subjects of school instruction and to use the school excursion purely and solely as means of incorporating the child into his natural and social environment and of freeing his creative powers. The systems followed are as various as the reformers themselves, are mainly pedagogic phases of philosophical or religious views, and range from really notable efforts to grotesque caricatures. Some of the more outstanding will be discussed later.

The reformers contend that, in using the excursion as the core around which the traditional subjects are built, the teacher is still the center of instruction and the pupils are still the molds into which are poured the old materials whether or not such materials meet the children's needs or are in consonance with their vital powers.¹ Thus, the excursion, instead of acquainting the children with real life, instead of being a means of uniting him with his environment, instead of leading him into pastures where he may browse at will and in accordance with his natural urges, is simply a device to arouse interest (in the Herbartian meaning) or a bond to give the various subjects a fictitious unity.²

It is not always easy to sympathize with the critics. Not all of them have carried their principles into actual practice. It is illuminating to visit some of their schools and find conditions in effect which the most unprogressive Volksschulen have long discarded. Often, too, when there is agreement between theory and practice, the selected nature of the children, the more ad-

¹ Ferriere, Ad. Schulpraxis, 1907, p. 24 ff.

² Petersen, Peter, Schulleben und Unterricht einer Freien Allgemeinen Volksschule nach den Grundsätzen Neuer Erziehung, 1930, p. 129 ff.

vanced education of the teachers, and the teacher-pupil ratio forbid using such schools as models for the average educational institution. Moreover, with all such allowances made, the concrete examples of their schools are not really convincing arguments. In Europe, as in America, such schools have been unwilling to be submitted to objective measurements. Then, too, the statements of the reformers have usually been clearer when of a destructive than when of a constructive nature. They are surer of what they do not want than of what they do. Here, as in all similar fields, positive assertions would be of more value than negations; actual illustration would be more persuasive than irresponsible surmises.

The school excursion, as commonly conducted by the Volksschule teachers, does serve a very useful purpose. It places the child in immediate contact with reality and supplies him with a wealth of first-hand material. The excursion itself has also a selective force, in that it necessarily emphasizes certain features of subjects rather than others and thus is a main determinant of what will and will not be taught of such subjects. It depends upon the teacher to what degree the experiences of the excursion and their after application are left to the initiative of the pupils. According as the teacher's chief attention is centered upon the materials-to-be-learned or on the child-who-is-to-learn will the pupil's spontaneity be allowed less or more play. In itself the method is extremely elastic, as the following illustrations will make clear.

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The first is taken from a Volksschule in Essen, the heart of Germany's iron and coal industries. The teacher for the third grade in the preceding year had taken for the central topic the subject of "Coal in the Ruhr." The whole plan had been carefully and methodically outlined on long rolls of the size of wallpaper strips. Beginning with the subject of "Where our fathers work," the various details of manufacture, of smelting, of hauling iron, coal and limestone by rail and water, of mining and quarrying, had been made to serve the purpose of all school instruction. For each step backward, from the finished article to the ore and coal in the mines and the stone in the quarries, excursions had been systematically planned. The children had visited the shops, the great furnaces, the coal and iron docks,

the canals, the mines and quarries. All subjects moved along concurrently—language, arithmetic, geography, art, nature study, reading, manual training, etc.

Nothing could be conceived of a more thorough nature. The plan had been carried through the whole year, being broken only for the great festivals, such as St. Martin's Day and Christmas. The admirable logic of the course, the minute attention to pertinent details, the scrupulous care to keep the central topic ever to the fore—these were things that would have done credit to a professor of engineering in a university. But that word—university?

The teacher asked for an opinion on the work, and this was given very frankly. That the plan, as a piece of logic, deserved the highest praise was evident. That the pupils had turned out neat drawings and water colors and had written good factual essays was evidenced by the specimens still preserved. But there was no question as to who had directed the choice of excursions, who had called attention to the things to be noted, who had guided the various reviews later in the classroom. From start to finish the initiative was wholly in the hands of the teacher and a work which was the finished product of his very refined and scholarly mind was given in undiluted form to ten-year-old children. All this the writer declared very plainly and was rewarded by the sincere appreciation of the teacher.

"There is truth, no doubt, in that," he said. "I wanted to give them a real understanding of their environment. But I did have trouble in concentrating their interest on the right things. For example, when we were watching a coal-barge being lifted through the locks, the boys' attention was simply riveted on the pilot's watch dog and they were for a long time indifferent to anything else."

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The above is a form of Verbindungunterricht, following a systematically prepared plan. More common, however, is the so-called Gelegenheitunterricht—the teacher taking advantage of opportunities as they present themselves. This can easily degenerate into shiftlessness, but as employed by conscientious and agile teachers it is far preferable to the preceding method. If the teacher attempts to do all the leading, he soon finds the strain unbearable. Hence most allow a great deal of free rein

to their young charges and find that the pupils spontaneously acquire all the knowledge demanded by the course of study.

The school this time is the Konrad-Haenischschule in Frankfurt on Main. The class is one of fourth-year boys and the teacher is also the rector of the school. The building is located in one of the new "colonies" on the outskirts of the city and is constructed along "modern" lines. Looking out the window, I see a tall, white-haired man walking in the midst of a dancing group of boys over the snow-covered meadow. He is taking them to a little pond for gymnastics, the gymnastics this time consisting in sliding and playing on the ice. The ice will melt soon, and hence the weekly hour for gymnastics has been advanced a couple days so as to take advantage of the weather conditions. Unfortunately, I was unable to see the pond itself and hence could not tell whether the old gentleman stood on the bank or played on the ice with the boys.

The class before us had taken an excursion the day before. There had been a beautiful fall of snow during the preceding night and the teacher had quickly decided that the conditions were ideal to devote to Nature Study, since the animal tracks were fresh and undisturbed. Today's work would consist in summing up and discussing the results of their investigations.

The teacher started off the discussion by asking what they had seen on their trip. The replies came quickly from all parts of the room. The tracks of a number of small animals had been seen, some bird feathers had been found, a deer had been observed in the distance, and a rabbit had been surprised and duly chased. As the relating of experiences went on the boys gradually left their seats and crowded towards the front of the room. Some of them would illustrate their accounts by drawing on the board the tracks they had seen. These were always subject to very critical scrutiny by the group. A rather heated discussion as to the position of the rabbit's front feet led to practical demonstrations of the rabbit's hopping. A number of the pupils, one after another, got down on all fours and tried to imitate the movements.

Those who had chased the rabbit explained the length of the hops. These they had measured on the spot and now drew the distance on the floor— $3\frac{1}{2}$ meters. The teacher wondered if any boy could do a standing jump of that length. A number

tried and failed. The teacher himself now attempted the leap and fell far short. This wouldn't do. Off came his coat, and this time, exerting all his strength, he succeeded.

And so the hour went on. The difference between the tracks of a cat and dog was illustrated. Everybody was taking part in the performance. A crow's tracks had been noted with the flurry of snow caused by his ungainly springing into flight. A few crows were walking in the meadow outside, and there was a little interruption while all crowded over to watch them and note their ungainly walk. A falcon was flying outside and the boys gazed fascinated as it swooped down to pick up a field-mouse. A pheasant's tracks with the trailing impress of the long tail had been copied by one boy in his notebook.

When all their experiences had been thus accounted for, the trophies were collected. These consisted of half a dozen feathers. The teacher suggested that some classify them. All were anxious to try their skill, and four boys were finally allowed to take the feathers to the "museum" to compare them with the specimens there. (The "museum" was a collection of birds' claws and wings, cut off from birds found dead in the woods during the year.)

While these were thus engaged, some others asked whether they could have another excursion on the morrow. The teacher said that would depend on the weather. Will it change or not? Some of the boys had noted the thermometer and barometer that morning and reported an indicated change. The idea of the excursion was only to be abandoned reluctantly and the weather prophets had to explain and defend their position. In this way a considerable knowledge of the use of these instruments, of weather changes, etc., was brought out. In the discussion the teacher was rather passive and never gave out arbitrary dicta, his word, when appealed to by various pupils, rather serving to foment the discussion than to bring it to a conclusion.

The bell now rang and the teacher had to leave so as to accompany me to another class. He suggested that the boys sing while he was gone. They sprang up and grouped themselves quickly in a corner of the room, selected a leader and began at once a rather complicated song. The leader was perhaps a little nervous or over-eager and was unanimously deposed after the first

verse. Another was put in his place and was apparently succeeding better when we left the room.

(It may be mentioned incidentally that one of the chief duties of the teacher in such school work is that of protecting individuals from the group. Children show a curious likeness to primitive tribes—the unsuccessful leader or spokesman is very summarily dealt with.)

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A favorite device which I have often encountered with old and experienced teachers—never with young ones—is using the excursion to implant suggestive lines of thought. Its outward form is varied: it may consist of sheer imparting of information, or of a Socratic drawing out of knowledge and directing towards particular pregnant fields of enquiry, or a combination of various methods. It is here, especially, that the personality of the teacher plays the all-important role. The following instance, for many reasons, has left an indelible impression upon me.

The teacher of the first grade in a small school in Koeln-Bayenthal was showing me through his room. I was attracted by the many unusual little pieces of handiwork, some his own products and some those of the children. Seeing that my curiosity was aroused, he showed me a small matchbox, the ordinary penny variety, and asked me what it was. Naturally surprised at the question, I was still more surprised when he fitted in a couple of wires, pulled a head-phone out of a drawer and adjusted it and turned it over to me. I heard the music from a local radio station and then realized that he had thus constructed a small crystal set. "Very useful in school work," he commented. I still could not understand what this had to do with first grade teaching and then heard the following explanation:

A teacher can use anything for education if he is clear as to what he wants to accomplish and watches his opportunities. I had built this a long time ago and decided to employ it to give the children something to think about. One day recently we were having an excursion in a neighboring park when it suddenly began to rain. I had my umbrella along, opened it up and sat down on a log. The children naturally crowded around. Without saying anything I took out this matchbox, hooked a wire to the umbrella stays, planted another in the ground, connected the head-phone and let them all try it. It was simplicity itself. The necessity of receiving antennae and of the grounding wire

was clear enough, for when I would disconnect the one or the other nothing could be heard. Then, too, the grounding was evident, for the wire was stuck into the ground itself, not hooked up to intermediate conveyors such as water or steam radiator pipes.

I thought a moment and then said that the chief thing, the electric waves themselves, could not be understood by the children.

"Well," he answered, "what man now living does know what electric waves are? These children at least now know as much about radio as most of their parents. In any case, I have started them out pretty young and they have a whole lifetime in which they can try to find out more. I simply wait for the right season and then sow the seeds of problems. Some of them are bound to strike root."

I have never been able to find the original setting of the quotation about Mark Hopkins. When he sat upon the famous log, he may not have been under an umbrella and he certainly did not have a radio-set. These are only incidentals. But the important thing to know is whether he was imparting knowledge, or asking questions—or just sowing the seed.

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BRINGING LITURGY TO THE CHILDREN

I

It is our hope to make this paper as practical for religious instruction as the title "Bringing Liturgy to the Children" suggests. The point of view is one of methodology. That the Liturgy is worthy of being brought to the children, even a cursory perusal of Father Kramp's "Eucharistia,"¹ or of such publications of the Liturgical Press as "My Sacrifice and Yours,"² or "Orate Fratres,"³ will prove; that it is the wish of the Church that the Liturgy be brought to the children, the pronouncements of the Pontiffs since the reign of the saintly Pius X will testify; that it is possible to bring the Liturgy within the scope of the child's understanding, is the proposed subject matter of this discussion. In our discussion we shall limit ourselves to what is actually being done (1) in the Grammar Grades and (2) through two channels: first, specially prepared prayer-books for children, and secondly, the liturgical manuals of instruction, "With Mother Church."

The goal in "bringing the Liturgy to the children" may be briefly and definitely set forth. It is to make the child realize in mind and in practice two outstanding ideas:

1. How he can unite himself to Christ in the Mass.
2. How he can re-live Christ's life with the Church in the Liturgical Year.

The full realization of these two ideas is, of course, our life-work as Christians. However, we believe an ever-growing realization of them is possible to every Catholic child from his earliest years. Furthermore, we believe that the principles incorporated in the prayer-books and manuals we propose to examine, together with some reactions reported by teachers, are data sufficient to prove that the Liturgy may be brought within the scope of the child's understanding, and its two-fold goal achieved.

Liturgical instruction, in order to reach its end—union with Christ in the Mass, and the re-living by the Christian soul of the life of Christ as the Church proposes it each year—must

¹ "Eucharistia," The E. M. Lohmann Company, St. Paul, Minnesota.

² "My Sacrifice and Yours," Liturgical Press, Collegeville, Minnesota.

³ "Orate Fratres," Liturgical Press, Collegeville, Minnesota.

incorporate in a vital way the fundamental truths of the catechism, the Liturgy of the Mass, Bible History, the life and work of our Lord as related in the Gospels, the lives of the Saints, Church History, and moral instruction on the virtues. Yet more, all of this is to be unified and lived anew in the Christian personality evolved. Such is the Christian ideal of "character development." The source of inspiration and of power is Christ Himself, the Victim in the Mass. From this source as the center of life's activity and of the actions of each day, radiate all the relationships of life made concrete in the duties encountered. Moments are lived, actions are performed, but no longer alone; for the Christian child, conscious of his heritage as an adopted son of God and a member of Christ's Mystical Body, says with St. Paul: "I live, now not I, but Christ liveth in me."

II

The teaching of religion to children in the first grade is, as most first grade teachers will testify, at once an easy and delightful task. The normal child of six coming into the parochial school soon becomes a religious enthusiast. This is due to the fact that his power of spiritual appreciation is far in advance of any opportunity which it has been his to satisfy. The rapid progress which the child makes, the amount of religious instruction which he carries into his home, especially during the first year, are facts too well known to require more than passing reference. The question now arises: Are we utilizing in the most effective way the child's eagerness to learn, his power of spiritual appreciation? We may say that we are, only if we are bringing to him, in accord with his capacity to understand, the realization of the Christ-life that is his.

The innocence of the child, the simplicity of his spiritual vision, his lack of worldly experience, and his inability to reason give to faith in the first years of life complete dominion over his soul. Mysteries are not subjects of difficulty. Indeed the whole world is so full of wonders seen, heard, and touched that the mysteries of the supernatural are accepted without question. The life, the Passion and Death, the Resurrection of our dear Lord; His presence in the tabernacle; God, our Father, watching His children; the guardian angels and the saints—these are facts of life and the simple soul adjusts himself to the relationships

they involve as naturally as he has adjusted himself to breathing. Yet these ideas are the essential concepts in the Liturgy. The presentation of these fundamental concepts is both theoretically and actually possible to the first grader. (In reality, it is possible considerably before the child reaches school age, we find, although in the present discussion we shall limit ourselves to the school child.) The question resolves itself into one of developing means whereby these ideas may be given to the little child in such form that they become the basis of a full appreciation of the official worship of the Church, thus enabling the child to re-live with her the life of Christ throughout the liturgical year.

The Mass is the center of Catholic Worship. It is the gem which the Liturgy enhances. The first grader has arrived almost at the age when attendance at Mass is a matter of grave obligation. Very probably he goes to Mass every day with the other children of the school. Is an appreciation of the Mass possible to him? There is at least one group of some hundred and twenty-five children known to us, whose great trial has been that, due to crowded conditions, they can go to Mass only every second day. Yet these little ones were in school yet hardly three months before they were bemoaning their deprivation! They have had in their possession during this time, however, copies of "My Mass Book."⁴ This little prayer-book represents one practical effort to bring the Liturgy to the children. In developing the little work—and it was a matter of five years' actual thought, consultation and labor—the Sisters kept constantly before their minds that the book must be beautiful enough to captivate the interest of the child, varied enough to hold that captivated interest, and most exact in its presentation of the Sacred Mysteries. The publishers brought to the work all the skill that characterizes modern book-making. This Mass-book was made more beautiful than any book of fairy tales. It is "impossibly large" for a prayer-book, but the ordinary size for a child's favorite story book. Muscles will not be unduly fatigued trying to hold on to it, nor will eyes be strained in an effort to read either pictures or print. The binding would make any child desire to be its happy possessor, and yet will resist the efforts of

⁴ "My Mass Book," The Macmillan Company, New York, etc.

daily service to render it shabby. The interior is meant to delight the heart of the child with its *artistically* colored pictures. Thirty-eight of these, half-page size, show, with great perfection of detail, the movements of the Mass; twenty-two, full page, illustrate our Lord's life. About fifteen of these latter are inserted in the development of the Mass. In the Mass of the Faithful, these pictures are related to the "Passion, Resurrection, and Ascension" of our Lord, but with special care not to relate any one action of our Lord's life with a particular movement of the Mass. Such a connection may be defended, of course, as a matter of devotion on no less authority than that of St. Francis de Sales, yet it cannot be defended from the point of view of the Liturgy. The sole purpose of inserting these pictures was to sustain the interest of the child. The primary appeal to the child in a book of this kind is through the pictures—the child can read beautiful pictures long before he can read the printed page. Experience in this case shows that the interest and love of pictures is transferred to the subject of the picture, and thence to the Mass itself. The heart of the child is won to study and love the Mass because of the love his prayer-book has aroused. Imagine the intensity of the attention and the greatness of the discovery of a baby of four when she whispered triumphantly to her mother during Mass: "Mamma, that priest is doing just what my priest is doing."

Vision is perhaps our greatest means of gaining knowledge, and the pictorial representation of the Mass, whether in Mass slides, charts, or prayer-book, can be defended psychologically and pedagogically as a most valuable means of familiarizing the child with the ceremonies of the Mass. We are indeed indebted to Father Keith, S.J., for his idea of photographing the ceremonies of the Mass, thus making it possible to have the representations both exact and beautiful. Anything less than this is unworthy of the Mystery we would make known.

The interest of children in the Mass through pictures is possible of being greatly augmented by auditory instruction. What does the Mass mean? The appreciation of the Mass as a sacrifice, a gift-offering, is not beyond the comprehension of the average first grader. Great truths are possible of expression in the simplest language. Indeed, it is the proud boast of the Church that her deposit of truth can reach down even to the imbecile,

and yet transcend the intelligence of a St. Thomas. Cannot even the very young child understand this presentation:

My Mass Book has been made, my dear children, especially for you. It has been made very beautiful because the story it tells is so beautiful. Do you know what that story is? It is the story of how our Father, God, loves us, His children.

You know that when God made Adam, the first man, He took him to be His child. But Adam disobeyed his Father and lost his place as God's child. And all Adam's children—you and I and everyone—lost their place with him. God could never let us come to Him in heaven.

Then His own perfect Son, the second Person of the Blessed Trinity, our Lord Jesus Christ, said, "Father, I will go to earth and win forgiveness for the sins of men. Then they can be your children again." You know, dear children, how Jesus died on the Cross for our sins. In the Mass He still offers Himself for us. He does this so that you can do it with Him.

When you come to Mass, you must remember what Jesus is doing for you. You must offer Jesus and yourself to God. Jesus, too, will offer you to God with Himself. Because God loves Jesus very much, He will be pleased with your gift. He will bless you and make you more and more like Jesus. We should ask this of our Lord when we go to Mass.

Jesus, make me just like You! Jesus, make me truly God's child!

In one first grade where the Sister had read this to the children, a little boy halted before her as the ranks passed. His face was all aglow. He held up his book before her, saying: "*My Mass Book* has been made very beautiful, hasn't it, Sister?" As she answered "Yes," he made the solemn declaration: "It has been made very beautiful because the story it tells is so beautiful, Sister."

The form of making their intention before Mass is no less simple:

Dearest Jesus, I come with Thee to the altar to offer to God this Holy Sacrifice of the Mass. I shall offer with Thee and with the priest the bread and wine as gifts to God, my Father. And I shall offer Him my body and my soul with them.

God, our Father, loves Thee, dear Jesus. He will accept these poor gifts and change them into Thy Body and Blood, He will give them back to me in Holy Communion.

I come to Holy Mass to beg pardon for my sins. I come to ask help for myself and for those I love. How wonderful it is

to be able to adore God. How wonderful it is to thank the Father with Thee, my Jesus.

There is not a single idea in this concept of the Mass as a gift-offering with which the child is unfamiliar. God is our Father; gifts are presents; we receive gifts from father, and we give him gifts sometimes. Even the concept, that all belongs to God even before we give it to Him, is hardly different from the condition under which he possesses things in his home. All comes from father. Is not this merely another instance of the truth that God has made the great, fundamental facts of our life here below the reflection of great heavenly truths?

As the child develops power to read, a third means of appreciating the Mass is added to the study of pictures and verbal instruction. What shall he read at Mass? Surely the prayers of the Mass, paraphrased in his vocabulary. The days of "Mass devotions," more or less removed from the action of the Mass, we dare to hope, are gone forever. And we may be sure of it if but one generation of children is reared with a thorough understanding and love of the Mass.

A prayer-book combining the most skilful educational features of book-making, sound psychological and pedagogical methods of presenting material, and the fundamental concepts of the Mass Liturgy, is a means which has been successfully employed to arouse in the children a loving appreciation of Holy Mass. That this is true, we relate as testimony a few of many incidents:

An eight-year-old boy constituted himself an agent to the children of his neighborhood and proved so successful a salesman that nearly one hundred children rang his front door-bell to deposit with his mother the money to get them a "My Mass Book." He thought of no reward, and gave as his reason the very simple explanation, "I love it, Sister, and I knew the other boys and girls would too."

Two little sisters, one in first and the other in second grade, because of the distance they lived from the school, were not required to go to daily Mass. But when their class began to use the book with the pretty pictures, Mother was solicited anxiously each night to call them on time so they could get to Church to "start with the priest."

And so when fathers are coaxed each night for two or three weeks to read "My Mass Book" and to tell the story of each picture, and to listen to the story as Sister told it in school; when

three first-grade boys will carry on a serious theological discussion as to which page they should be reading while the priest was distributing Holy Communion during the school Mass, and each being capable of defending his position so ably that there is no solution but to refer the matter to Sister; when a rough-looking ten-year-old lad in a downtown parish will march like a soldier to the front pew at Sunday Mass and, completely oblivious to all about him, follow the Mass to the end, and after closing his book bend over it reverently and kiss it, not once, but three times—when these things can happen, surely the Mass belongs to the children. They can be taught to love and appreciate their presence there as truly as did those little ones of long ago clasped in the Saviour's arms.

As children learn to read, the Mass text itself, in a good translation, should be available to them. In the primary grades they have become familiar with the ideas contained in the prayers of the Ordinary of the Mass. Fourth grade should see an advance to the Ordinary itself. In presenting the Mass at this time, Propers for each day of the week could be inserted so that the children may become familiar with the structure of the Mass. Should Mass pictures be discarded at this time? We think not. Both in the prayer-book itself and in class instruction, pictures should be used until the child is thoroughly familiar with every ceremony of the Mass. By the time the sixth grade is completed, the child should be perfectly familiar with every movement of the priest at the altar. Pictures are no longer necessary once this point is reached. The prayers of the Ordinary should also be a matter of memory when the child leaves the sixth grade. With this memory work as a basis, how easy it will be for the seventh grader to acquire the mechanics of using the Missal. The use of the Missal is not in itself, of course, our goal. Rather it is merely the best means we can conceive of in order to bring ourselves to a full appreciation of the meaning of the Mass that we may give ourselves entirely to the spirit of the Sacred Mysteries. *This power to give ourselves to the spirit of the Mass will be best achieved when we are able, with the priest, to be quite independent of the Missal except for the Propers.* This, it seems to us, is the freedom of a child of God at Mass. Once he has attained this freedom, the Mass throws open to him the doors of its Treasure House. He has attained—and this is

possible before he leaves the Grammar Grades—the first great end of liturgical instruction: the realization of how he can unite himself to Christ in the Mass. Each attendance at Holy Mass can but deepen this realization, making indifference, or carelessness, or lack of understanding virtually impossible.

III

In order that the child may have, and grow day by day in, this appreciation of the Mass, a great systematic work of instruction must be carried on in the classroom. The school year which has just closed witnessed the inauguration of a liturgical course of instruction in many schools. This course is set forth in the Religion Manuals, "With Mother-Church,"⁵ prepared by the Dominican Sisters of Marywood, Grand Rapids. There are five books in the series, the last two of which have been prepared for the high school. We will concern ourselves only with the three manuals designed for the grammar grades. Volume One has been prepared for use in third and fourth grades. There is no manual for the first and second grades—a fact which we regret very much. A manual prepared for the teachers in these two grades would be invaluable as a means of initiating instruction in the proper form.

The plan adopted in the manuals is very simple. The feasts of the Roman Calendar are followed, the date of the feast and the date of preparation both being given. The latter precedes the former by about three days. In Book One, only the more important feasts are studied, while each of the succeeding books increases the number of feasts. On free days, other topics than the feasts are studied. On September 27, for instance, the Rosary is studied; on November 8, Sacrifice, Calvary and the Mass; on November 19, Jesus raises the daughter of Jairus; on April 29, the Fourth Commandment. In all, there are forty-six lessons in the first book. These cover the more important feasts, the great universal devotions of the Church, Gospel stories, and some doctrinal points. The two following books contain a greater number of lessons but are modeled on the same plan. The method of presenting the material will be a matter for consideration a little later. The number of lessons allows ample oppor-

⁵ "With Mother Church," Liturgical Press, Collegeville, Minnesota.

tunity for the teaching of formal catechism, and affords at the same time a beautiful setting for the truths of faith. The Church is above all a living organism; her life is a tremendous reality in the souls of her children. This is especially true when her children understand and consciously strive to live her life. Our non-Catholic friends seem to think that the Church forces upon her adherents a burden of dry, dogmatic bones. Such, to them, appear the truths of faith. Of the radiant flesh which clothes this skeleton of truth, of the glorious life that animates the body thus formed, they are in complete ignorance. Only a few days ago, a gentleman whose life is a model of devotion to those afflicted with the drug habit and who has, in the name of charity, given himself wholeheartedly to the uplifting of these outcasts, was explaining his work to a group of Catholic students. He injected into his explanation this astounding declaration: "I am a church member and devoted to my religion. Now I do not know whether the experience of you folks is the same as mine or not, but I must say my religion has never brought to me anything that would help me to be better or inspire me to higher things. Whatever of good I may have done has come from something inherent in me. My religion has not been a contributing factor." Protestantism has left in his consciousness, apparently, not even the least vestige of a realization of the Christ-life, the fire that the Son of God came to earth to enkindle in the souls of men. Yet the enkindling, in the souls of men of this life-giving fire as the Church possesses it, instructing them that they may understand, exercising them that they may practice, is the great Mission of Christianity.

The method of formulating the lessons in the Manuals, "With Mother-Church," exemplifies very well a sound effort to accomplish this second goal of liturgical instruction—teaching the child how he can re-live Christ's Life with the Church throughout the liturgical year. The consideration of a single feast—because of its joy and nearness, we shall take Christmas, as it is developed in the three Manuals—will show the great practicability of the technique used. In Book One (Grades III and IV), for the feast of Christmas, a picture of Mary and Joseph adoring the Divine Infant is given. The story of His birth simply told is placed beneath the picture. On the page opposite is given the lesson, "The Birth of Christ." The print is rather large and well spaced,

the vocabulary simple, the lesson rather short, allowing considerable marginal space especially at the top and bottom. The appearance of the whole page is most pleasing; children cannot but be attracted to the lesson book. In the presentation of the subject matter, none of the effect of this exterior charm is lost. The main facts in the story of our Lord's birth are skilfully interwoven with practical suggestions. The last sentences exemplify this beautifully: "Here Jesus was born. Joseph got ready a little crib. I too must prepare a crib, for Jesus is coming to me at Christmas Mass." There follows a brief meditation: "Mary, you adored your Infant God. I, too, will adore Him. He will come to me in Holy Communion. He will be born again in my heart. He is God's Christmas gift to me."

The second and third books divide each lesson into three parts: Reflection, Response, and Assignment. Book Two (Grades V and VI) gives pictures for all the more important lessons. The picture in this lesson for the feast of Christmas is the same as the one used in Book One. Beneath it there is given a text from the ninth chapter of Zacharias: "Behold, the King comes, the Saviour of the world." The *Reflection* is the story of Christmas as told by St. Luke. The *Response* tells the child what to do with the *Reflection*: (1) Read it carefully; (2) make acts of thanksgiving to God for this great proof of His love. The *Assignment* is a lesson in prayer and in the use of the Mass text for Christmas: (1) Imagine that you were one of the shepherds. Tell the Infant Jesus now what you would have said to Him then. (2) At what part of the Mass does the message of the Angels occur? It is hardly necessary to pause and point out the possibilities for religious instruction hidden in this lesson. To mention a few: *Knowledge of the New Testament*—the Evangelists, the Apostles, how we know the story, the sacredness of Scripture; *The Old Testament*—its books, its prophets, its prophecies of the Messias; *the historical background of our Lord's coming*—the Jews, David, Bethlehem, Judea, the Christ, the "City of David," Nazareth, Galilee, Rome, Caesar Augustus, etc.; *doctrines*—Christ, the Saviour, the Lord, the Son of God; born of the Virgin Mary, the son of man, our Brother; *His atonement*—poverty, suffering; *His purpose in coming*—to glorify God and save men; *the angels*; *moral*—the virtues of the Christ-Child; humility, patience, long-suffering, love of God, love of men, etc.

The possibilities of the lesson as a center for correlating previous knowledge, and as a starting-point to new realizations, are practically inexhaustible.

Book Three (Grades VII and VIII) is a real work-book. There are no pictures; the type is small; the general appearance solid but in no sense forbidding. Each lesson occupies two pages in the book, and on each page considerable space is left for the pupil's notes and work. An *Objective* is given for each lesson. The lesson we shall consider is that of the Fourth Sunday of Advent, December 22. The *Objective* is "the immediate preparation for Christmas." The *Reflection* is short—the Alleluia verse from the Mass; a short paragraph on the longing of the Church for the Messiah in which is given a quotation from the Collect. The last two sentences bring home forcibly the meaning of His coming: "This coming of Christ is a reality for every Christian who will but prepare the way. Christ will come again to earth to be reborn in our souls." The *Response* is an effort to transfer into *action* the teaching of this Mystery:

"My graces will be in proportion to my preparation. I shall try to realize how unworthy I am of Christ's coming. What have I done so far regarding this preparation? What am I going to do this week to make my soul ready for Christ's coming?

"Today at the Holy Sacrifice of the Mass I shall pray for strength to refrain from any unkindness to others in thought, word, and deed.

"DURING THE DAY I SHALL....."

The *Assignment* assumes that the lesson is prepared in conjunction with the Missal. The exercises embrace an examination of the Gospel to show its appropriateness, a study of the Propers to find those wherein we beseech God's mercy, an examination of the Epistle to discover the common fault against which St. Paul warns us, and, finally, the memorizing of the Introit and the hymn of the First Vespers for the Vigil of Christmas.

What a wealth of religious knowledge the intelligent preparation of such a lesson as this both presupposes and develops! It is assumed that this boy or girl in seventh grade is sufficiently familiar with the Mass Liturgy to use a Missal; he knows something of the Office of the Church; he appreciates the purpose of Christ's advent and the necessity of his own personal cooperation in the new birth of Christ in his soul. And what will he learn?

The mind and heart of Holy Mother Church as she re-lives through the Liturgy the Mysteries of the life of her divine Spouse in themselves and in His Saints, are thrown wide open to her youthful student. Day by day he is taught how to examine her treasures, how to enter her life. We may rather ask, "What will he not learn?"

We await almost with bated breath the result of eight years of such systematic presentation of the Liturgy. We have seen how it has transformed the lives of older students. And this because it is the teaching of the Church's life. When children from the years of innocence live her life, their hearts beating as one with her heart, their mind reflecting the understanding of her mind, surely we have found the key to the problem of not merely withstanding the shock of a modern pagan world, but of leading it captive to the feet of Christ our King. This Christ-life in the hearts of a few men christianized pagan Rome; this Christ-life in the hearts of our children, who can conceive what it will do? Liturgy is not merely capable of adaptation and presentation to the children; it is the one natural method of religious instruction that will produce "life more abundantly."

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THE DISTRIBUTION OF PARISH SCHOOL SUPERVISORS

A STUDY OF THE REPORTS FROM TWENTY-THREE DIOCESES

The diocesan superintendent of schools has been laboring tirelessly with the many problems of his office. He has coordinated his numerous schools into a practical working system; he has secured a balanced course of study, adapted to modern needs; he has awakened in his teaching corps a consciousness of the necessity of adequate professional training. Inspection of the system he has constructed for Catholic education, however, uncovers defects in a detail—important for the efficient operation of the system, yet very frequently sacrificed, inadequately treated, or projected as a future addition—supervision.

The supervision of Catholic schools in this country has generally been conducted by the religious communities of sisters or brothers engaged as teachers in the schools. Each community has appointed supervisors whose duties have included periodic visits to those schools in which members of that community were teaching. These visitations might be frequent or relatively rare, and might include all schools, in which the respective community had teachers, in one diocese, or in several dioceses. Comparatively recent development in a number of dioceses has effected a closer cooperation between diocesan superintendents and the community supervisors. This progress, in some cases, has led to the definite assignment by a teaching community, of one or more supervisors to a specific diocese, with the responsibility of supervising all schools in the diocese taught by members of that community. In a few instances, the communities have appointed supervisors to a diocese, who, under the direction of the superintendent, might be assigned to supervise teachers of other communities as well as their own. Where this latter plan has been inaugurated, it has usually resulted in the organization of special supervisors, with the various communities, teaching in the diocese, supplying specific diocesan supervisors of special grades or special subjects.

A STUDY OF PARISH SCHOOL SUPERVISION

Very interesting data on diocesan Catholic school supervision have become available through the latest publication of the

Directory of Catholic Colleges and Schools.¹ Statistics given in the Directory are based on figures taken from the 1927-28 enrollments in the schools of all dioceses² of the United States. Many of these diocesan reports include the names of school supervisors. Such reports are, in number and representative character, sufficient to yield information and to warrant conclusions which may be applied as a fairly accurate cross-section of all larger Catholic school systems of the United States. The validity of such an assumption rests upon the fact that nine of the thirteen archdioceses, and fourteen of the thirty-five dioceses, having school enrollments in excess of 10,000, have reported the number and names of their supervisors. Consequently, about 48 per cent of the larger dioceses (as represented by school populations of 10,000 or more) have submitted data relating to supervision. The remaining fifty-six dioceses of the total 104 dioceses in the United States have less than 10,000 pupils each, and, because of their limited enrollments, may be omitted from the following study:

Table 1 is compiled from figures for the nine archdioceses and fourteen dioceses referred to in the previous paragraph. All figures are for parochial schools only, and exclude the private and institutional schools. Supervisors are listed as "community supervisors," and may be regarded as "general" supervisors except in the two cases designated as "special." Columns 1 to 4 should be studied together. Columns 5 to 7 have been included in order to show the average supervisory load in each diocese. Column 8 indicates the teacher load in each diocese. Totals from the twenty-three dioceses for items 1 to 4, together with the average supervisory load for these dioceses are given at the bottom. For example, in Milwaukee each supervisor has an average of 4,593 pupils, 17 schools and 110 teachers under her direction, as compared with the average for all twenty-three dioceses of 4,031 pupils, 10.6 schools and 96 teachers per supervisor.

Limitations of Table 1. From the best available data it is found that the Catholic supervisor of parish schools supervises

¹ Directory of Catholic Colleges and Schools. (Washington—National Catholic Welfare Conference, Dept. of Education, 1930, pp. 272.)

² Unless otherwise noted, "diocese" will be used to designate both archdiocese and diocese.

THE DISTRIBUTION OF PARISH SCHOOL SUPERVISORS 407

TABLE 1.—*The Distribution of Parish School Supervisors in 23 Larger Dioceses of the United States. 1928.*

Archdiocese*	Supervisors	Pupils	Schools	Teachers	Per supervisor			Pupils per teacher
					Pupils	Schools	Teachers	
		1	2	3	4	5	6	7
Chicago*	18	170,238	335	4,756	9,458	19	264	35
Philadelphia*	20	118,985	256	2,349	5,049	13	117	50
New York*	49	87,473	138	2,292	1,785	3	47	38
Boston*	12	82,253	135	2,252	6,854	11	188	36
Newark	13	80,268	156	1,696	6,174	12	130	47
Cleveland (Special)	12	67,947	167	1,314	5,662	14	109	52
Milwaukee*	11	50,521	185	1,213	4,593	17	110	41
Hartford	3	47,527	98	1,061	15,842	33	354	44
Baltimore	8	43,790	137	1,010	5,474	17	125	43
Cincinnati (special)	4	37,966	134	952	9,491	33	238	39
Fort Wayne	10	37,405	114	659	3,741	11	66	56
Trenton	17	36,010	89	730	2,118	5	43	49
St. Paul*	10	29,568	113	764	2,957	11	76	38
Rochester	3	28,758	69	599	9,586	23	200	48
Green Bay	12	26,085	124	669	2,174	10	56	38
Scranton	5	22,637	59	484	4,527	12	97	46
Albany	10	21,510	68	536	2,151	7	54	40
Louisville	6	17,539	97	410	2,923	16	68	42
Columbus	11	15,741	70	334	1,431	6	30	47
Dubuque	24	15,251	100	455	635	4	19	33
Springfield (Ill.)	6	14,803	65	492	2,477	11	82	30
Altoona	2	14,425	50	336	7,213	25	168	42
La Crosse	2	13,643	88	446	6,822	44	223	30
Totals.....	268	1,080,403	2,847	25,800
Averages per supervisor.....		4,031	10.6	96	Av. pupils per teacher.....		41.9	

an average of 4,031 pupils, 10.6 schools and 96 teachers. But in offering these figures the attention of the reader is directed to the following important considerations:

1. The figures given represent averages for the larger dioceses which have reported supervisors. A study of Table 1 will show that some dioceses vary widely from the averages for all dioceses studied.

2. Only 22 per cent of all dioceses, or 48 per cent of the larger dioceses, offered data necessary in compiling Table 1. Consequently, the averages of the dioceses studied may, or may not, be a fair representation of all dioceses.

3. Such large dioceses as Brooklyn, Buffalo, Pittsburgh, Grand Rapids and Detroit have not been included in this study, due to the absence from the Directory of the necessary data.

4. Each diocese in the study has reported the names of diocesan supervisors, the number of these names being the basis for Column 1, Table 1. However, some of the supervisors listed as "community supervisors" in a particular diocese are also similarly

listed in one or more other dioceses. This is a confirmation of a statement made earlier in this article, that supervisors may be appointed to schools taught by their community in one or several dioceses. The influence of this factor upon the validity of the figures presented in the table is perhaps best indicated by a few examples:

(a) A supervisor appears in the lists of five diocesan reports. This situation was checked in the cases of two names. There may be others.

(b) The appearance of the same supervisor in two neighboring dioceses was noted in several instances.

(c) One supervisor is listed in a diocese near the Great Lakes, and also in a diocese near the Pacific Coast. Hours of necessary travel in such a case would undoubtedly lessen the amount of possible supervision.

With the qualifications suggested, the findings in Table 1 are offered as a cross section view of the supervision of parochial schools in the dioceses of the United States at the present time.

A STUDY OF PUBLIC SCHOOL SUPERVISION³

When the writings on public school education in the United States are investigated, varieties of opinion and of practice in the field of supervision are found almost as generally as in Catholic circles. Public school supervision is better organized under the superintendent, but types of supervisors and methods of supervision differ considerably. If, however, the differences in supervisory practices are ignored—as was done in the Catholic study reported above—it may be possible to present some figures on the distribution of supervisors in the public schools.

Ayer and Barr⁴ have gathered figures on 1923-24 enrollments in public schools of forty-four cities having total populations of 100,000 and over (which statistically represent school populations of approximately 20,000 and over). Their figures represent twenty-six cities of 100,000—250,000 population, eight cities of 250,000—500,000 population, four cities of 500,000—750,000 population, and six cities of 750,000 population and above. Populations were based on the 1920 census.

³ Ayer, F. C., and Barr, A. S.: "The Organization of Supervision." New York: D. Appleton & Company, 1928. Pp. 397.

⁴ Ayer, F. C., and Barr, A. S.: "The Organization of Supervision." New York: D. Appleton & Company, 1928, ch. III, pp. 87-89.

Table 2 has been adapted from the data presented by Ayer and Barr. The forty-four cities are not individually treated, but are grouped under four divisions according to their size, as indicated in the previous paragraph. The figures for each group represent the totals of all cities within the group, and have been computed directly from averages given in the original study. Column 3—Schools, is an estimate. Ayer and Barr have not listed numbers of schools, but numbers of principals. We have estimated one principal for one school. In like manner, Column 4—Teachers, is based on an estimate of 40 pupils per teacher. We believe that these two estimates do not seriously jeopardize the accuracy of the conclusions.

It is found from Table 2 that each supervisor in the forty-four public school systems studied supervises an average of 4,008 pupils, 4.25 schools and 100 teachers. However, the averages per supervisor in each of the four groups vary widely, as can be observed from the figures given in Columns 5 to 7. The smaller cities are, on the basis of averages, better supervised than the larger cities. A separate study of Groups I and II would give these cities a much better rating than they are represented to have in the averages compiled from totals in all forty-four cities. But the contrary is true of the cities in Groups III and IV.

TABLE 2.—*The Distribution of Public School Supervisors in 44 Large Cities of the United States. 1924.*

	Supervisors	Pupils	Schools*	Teachers†	Per supervisor		
					Pupils	Schools	Teachers
		1	2	3	4	5	6
I. 26 cities 100,000-250,000.....	416	755,556	1,378	18,889	1,816	3.3	45.4
II. 8 cities 250,000-500,000.....	200	509,470	744	12,737	2,547	3.7	63.6
III. 4 cities 500,000-750,000.....	140	631,775	684	15,794	4,512	4.9	112.8
IV. 6 cities 750,000 and above....	312	2,383,368	1,734	59,584	7,639	5.5	190.9
Totals.....	1,068	4,280,169	4,540	107,004			
Av's per supervisor.....		4,008	4.25	100			

* Figures are estimated on a basis of one principal to a school. The original study reported only the average number of principals.

† Figures are estimated on a basis of 40 pupils per teacher.

From these observations, it is well to keep in mind the limitations of conclusions based on averages.

A COMPARISON

Information on Catholic school supervision in twenty-three larger dioceses has been brought together in Table 1. Similar data on supervision in the public school systems of forty-four larger cities have been presented in Table 2. The averages set down in these tables are computed from existing facts. But we make no pretense of stating present standards as satisfactory goals. The data offered in Table 3 simply represent an attempt to compare a single phase of supervision in the two school systems.

TABLE 3.—*A Comparison of the Supervisory Loads in Public and Parish Schools*

		Pupils	Schools	Teachers	Averages per supervisor
Public Schools (1924)	44 large cities.....	4008	4.25	100	
Parish Schools (1928)	23 large dioceses.....	4031	10.6	96	

If the two studies represented by Tables 1 and 2, and combined in Table 3, are comparable, we may be justified in stating that public and Catholic schools bear a very marked similarity in the numerical distribution of their supervisors. Generally, public school supervisors have slightly fewer pupils, but slightly more teachers to direct than the Catholic school supervisors. But the differences in both cases are negligible. The noticeable variation is in the figures taken from Column 2, and here the public school supervisor has a marked advantage. All these differences, however, might be explained on the supposition that, generally, city public schools have more teachers per building, while diocesan Catholic schools include a number of three and four-teacher schools, spread over an entire diocese. For the public schools are commonly organized into compact units or systems under a city or county superintendent. With such a plan the system embraces city schools only, or rural schools only. The diocesan plan includes both city and rural schools. Consequently, comparisons of public and Catholic school figures must be made cautiously, as the systems are not identical, or even closely similar in their organization. It must, however, be recognized that public school supervision, under a city or county unit, is more

efficient. Travel is minimized, and the supervisor is able, therefore, to devote practically all official time to the work of supervising. Much of the community supervisor's time is necessarily dissipated in travel from city to city within a diocese, or even from diocese to diocese.

CONCLUSION

Diocesan superintendents of schools are, admittedly, not satisfied with the supervisory department of the school system. Practical difficulties retard the development of effective and efficient diocesan supervision. Recognition of the problem, however, and serious thought on the manner of meeting it are indicated, generally, by the diocesan superintendents. In a number of dioceses improvements have already been effected. Increased numbers of community supervisors are being inducted into the field. Some dioceses are developing plans for the organization of special diocesan supervisors. Non-teaching principals, acting in a supervisory capacity, are becoming more frequent in the larger schools. The immediate future should witness widespread developments in diocesan supervision, bringing about more frequent, more economic and, educationally, more efficient supervision of schools on a diocesan plan of organization and administration.

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THE MONTESSORI METHOD

IN RELATION TO MORAL TRAINING AND CATHOLIC DOGMA *

"It must never be forgotten that the subject of Christian Education is man whole and entire, *soul united to body in unity of nature*, with all his faculties natural and supernatural, such as right reason and revelation show him to be." (Encyclical Letter on "Christian Education of Youth" by His Holiness Pope Pius XI. Italics ours.)

From time to time sporadic articles have appeared in the Catholic press of various countries—notably Italy and Ireland—purporting to show that the principles of the Montessori Method are incompatible with right training in moral character or with the dogmatic teaching of the Church.

This is a very important matter. For if it could be proved that in the Montessori principles there was contained either an open or implicit denial of any one of the great Christian dogmas—as for instance the Dogma of Original Sin—it would mean that the Method could never become generally adopted in any Catholic countries or indeed in any Catholic school in any country. Similarly, if it could be shown that there were practices resulting from these principles which were in any way detrimental to the building up of a strong moral character, it would rightly prejudice the Method in the eyes not only of orthodox Christians but of all persons of any or no creed at all who aimed in education at the formation of a strong moral character.

It will therefore be worth our while to examine some of these objections and see if there be any solid foundation for them. Advisedly we say *some* of them, for there are others so palpably and grotesquely absurd that they could not be seriously entertained even for a moment by any one with even a superficial knowledge of the Montessori principles.

It must not be forgotten in controversies of this kind, that though the teaching of the Church is guaranteed against error by Almighty God, there is no guarantee whatever that individual Catholics—ecclesiastics included—should be preserved from error

* Reprinted with permission from *The Sower*, a Quarterly Journal of Catholic Education, January-March, 1931, Alton, Stoke-on-Trent, England.

in matters of psychology, in so far as it is a science based on observation.

It is a very noteworthy and significant fact that there has not, to my knowledge, ever appeared an article against the Montessori Method of the sort we are discussing by any Catholic who has had a proper training in the Method or has had a working experience of it.

In the early part of this year (May, 1930), there appeared an article entitled *The Lights and Shadows of the Montessori Method* in the *Civiltà Cattolica*, the chief Jesuit organ in Italy. The present writer happened to be in Rome at the time and called on the author of this article and put the question to him, whether he had had any practical experience of the Method. He informed me that he had visited a Montessori school *once, twelve years ago*, and he seemed rather hazy about the details even at that. I invited the Rev. Father to come with me to visit the Model Montessori School (Scuola Carducci) in Rome, which is under the personal direction of the Dottoressa, which he readily assented to do. So we went in company, as it happened, with an Archbishop, and they were both impressed with the extraordinary "free discipline" of the children and their prolonged spontaneous concentration on their work. The author informed me afterwards that his trouble was not so much with the *practice* of the Method as with certain of Doctor Montessori's phrases describing it, a matter to which we shall return presently. For the moment we will only remark in passing that, even supposing for the sake of argument, Dr. Montessori's personal "*Weltanschauung*" were not a Catholic one (which by the way it is), it would not necessarily invalidate her educational psychology. Every student of education knows that Froebel was a Pantheist and had the most muddle-headed philosophical ideas, yet that has not, and does not, prevent his educational system from being practiced in thousands of Catholic Kindergartens all over the world.

There was held this summer in Rome a general meeting of representatives of Catholic Women's Societies from many different countries. It happened that this conference took place shortly after the publication of the article in the *Civiltà Cattolica* referred to above, the effect of which was for the moment still

"in the air," as one might say. I was informed that, as a consequence, the conference was inclined to be unfavorably disposed towards the Montessori Method. But amongst the delegates were some who preferred to see things with their own eyes. These included Frau Dr. Krabbel, the leader of the Katholischer Deutscher Frauenbund (League of German Catholic Women), a society with some 300,000 members. This lady and some of her German friends spent a morning at the Scuola Carducci observing the children. They were so charmed and delighted with what they saw that they there and then invited Dr. Montessori to go and lecture in Cologne. It happened that Dr. Montessori was unable to go, so she sent a substitute. But the incident is worth recording, as it shows in little what has happened, and is happening, all along the line in every country, namely, that as soon as Catholics come into working contact with the Method their fears and objections vanish.

Perhaps indeed the most cogent way of replying to the objections put forward by theorists against the method is to quote the opinion of those Catholics who have put it into practice. The following are a few such opinions, taken at random, from a vastly greater possible number. The first is from a school in Ireland, where the Method has been in use now for about ten years. The Rev. Mother writes:

"The visible effect of the application of the Montessori principles on the individual child is that it tends to develop an orderly, calm, concentrated and sociable character.

"Parents, generally, testify to this fact, and Inspectors have expressed pleasure and surprise at the results.

"The material is expensive only in its initial stages, and with care lasts a very long time. In our school all the material purchased in 1921 is still in daily use. (This last sentence to a practicing teacher speaks volumes. M.S.)

"All the Montessori trained assistants are enthusiastic about it."

On another occasion this same Rev. Mother remarked, "We never knew what real discipline was until we introduced the Montessori Method."

The next is from the Rev. Father Rector of a convent school in Sunderland. He says:

"During the last three years, as Manager of our Schools, I have

been a constant and happy observer of the Montessori Method as in use in our Infant School; and I can speak of it in nothing but the highest terms.

"The children's educational development is most marked, and their power of concentration is engendered from earliest days; and it gives them that spirit of self-reliance which is so praiseworthy a feature.

"Moreover, the tone of the school is raised considerably by the very fact of our having a Montessori Class; and I heartily endorse every compliment that is paid to the Method."

Seven years ago a nun from a training college in New Zealand, on an educational tour in Europe, "discovered" the Montessori Method. When she returned she started a school and introduced the method into the training college. Now, over forty Catholic schools in New Zealand have adopted it. Some months ago I received a copy of a letter written by His Lordship Bishop Brodie of Christchurch. In it he expresses himself in the following terms:

"I heartily congratulate the Sisters of the Mission on the successful introduction of the Montessori Method of Education. My own judgement of the splendid results of the system is endorsed by His Lordship, Bishop Whyte of Dunedin, formerly inspector of Catholic Schools in the Archdiocese of Sydney; by Dr. Hight, Rector of Canterbury University; and by Dr. O'Brien, who makes a close study of school work in relation to the health of children: and on all sides I hear eulogies from interested and grateful parents."

Turning to another part of the world, we give an extract from a letter from a nun in a missionary school in Nigeria.

"At first I intended to introduce the Montessori Method only amongst the children under eight, but the results were so satisfactory that I am now gradually turning the whole school up to Standard VI into a Montessori School."

I heard the other day a further report, through a visiting nun, of the work at this school. She endorsed all the praises of the Method and said that the Montessori Material was particularly helpful in dealing with the little negro picaninnies when they first come to school. Their mothers do not bother at all about their mental development during the first two or three years, but simply carry them about on their backs "so that when

they come to us they are just little, black suet dumplings! and it is wonderful how the Montessori Material wakes them up."

And so one could go on almost indefinitely multiplying witnesses from all parts of the world, all of them bearing out what His Lordship, the Bishop of Pella, said last year when acting as chairman at one of Dr. Montessori's lectures at the Westminster Cathedral Hall. His Lordship, as it happens, has a Montessori School almost at his own door (run by the Sisters of Notre Dame), and he is a frequent visitor to it. On the occasion referred to, he said that what struck him about the Montessori Method was "that Dr. Montessori always worked on the principle of making the child use his own mind. The child in fact was really teaching himself and acquiring knowledge through his own activity. This was characteristic of Montessori Schools in general. He had seen them in action: the children were all working away busily, each at his own occupation 'like mechanics in a workshop.'" (From a report in *The Irish Catholic*.)

We would also recommend to readers of the *Sower* an admirable booklet by Rev. Father Schöteler, S.J., the head of the German Catholic Schools Organization. *Die Montessori-Methode und die deutschen Kathuliven 1929*, Verlag der Katholischen Schulorganisation Deutschlands Dusseldorf. Reichstrasse 20.

So much then as an answer to the objections made against the Montessori Method by those who have had practical experience of it. Let us now turn once more to these objections in themselves and consider them from a more theoretical standpoint.

Two main objections have been put forward: one dogmatical, the other psychological. Let us begin with the former.

One of the cardinal points of difference between the Montessori Method and the old systems is that Dr. Montessori permits to the child a much greater degree of spontaneity and freedom of choice than was ever thought of before. The psychological and physiological advantages which result from this freedom will occupy our attention later. For the moment we wish only to draw attention to the fact that many persons have understood (or rather misunderstood) this to mean that Dr. Montessori abandons the child to his natural impulses, acting as though the child were a law unto himself, and under no restraint at all from authority.

It is true that if one were to take certain phrases from Dr. Montessori's writings, *unilluminated by their context and unqualified by the light which her practice throws upon them*, it might be possible to twist them into giving such an impression. But no intelligent person with a mind capable and willing of seeing the system *as a whole* could ever come to such a conclusion. If one were to take some of the expressions used in books of Catholic devotion describing Our Lady, and regard them *isolated from the whole context of Catholic Faith and practice* it would be possible, amongst those ignorant of Catholicism, to create a false impression. As we all know this is exactly what is deliberately done by opponents to Catholicism.

The Montessori Method has undoubtedly suffered distortion in this way; on the one side at the hands of certain Catholics who are in opposition to it, and on the other, at the hands of non-Catholics and even Atheists who have tried to interpret it in such a way as to minister to their own particular moral (or unmoral) systems. As a good example of the latter instances one might mention the *Pedagogical Aphorisms*, published early in this year by a very "liberal" German educational magazine (*Die Neue Erziehung*). These aphorisms were culled by a non-Christian from various portions of Dr. Montessori's works and published *without context or even references; and the whole collection given out as though signed, as they stood, by Dr. Montessori herself, who did not see them until they were published*. One of these "aphorisms" runs: "The child's opposition (to the adult) has a moral justification, otherwise his will will get broken. The danger for the child lies in his obedience and his suggestibility."

One might easily get the impression from such statements that Dr. Montessori's aim was to produce little Bolsheviks. This is emphatically not Dr. Montessori's aim; though, judging from the tone of the magazine in which these aphorisms occurred, it might easily be the aim of the editor. If any reader is curious to know what are the ideas and principles of which these extracts are a mutilated and garbled version, he will find them in a chapter entitled "The Spiritual Training of the Teacher," which forms Chapter III of *The Child in the Church* (Sands). In the same book, pp. 88-9, he will also find the following principles:

"The directress should intervene and correct the children every time the latter commit impolite and disorderly actions," or again:

"The directress should not only intervene when there is disorder, but also beforehand to prevent it coming."

Aphorisms which give a very different impression.

We have spent a little while over these *Pedagogical Aphorisms* because they are mentioned as "shadows" in the article already referred to in the *Civiltà Cattolica* called "Lights and Shadows of the Montessori Method." They are indeed "shadows" of the Method, and, like most shadows, are grotesquely distorted.

Indeed, on general principles, it is not surprising that—if there has come into the world a new and vital principle in education—we should find floating about in the *Zeit-Geist* of our time many travesties of it, abortive efforts to reach the same end, arising out of the needs of the age and its present dissatisfaction.

"Changes in society are, by a providential appointment, commonly preceded and facilitated by the setting in of a certain current in men's thoughts and feelings in that direction towards which a change is to be made. And, as lighter substances whirl before the tempest and presage it, so words and deeds, ominous but not effective of the coming revolution, are circulated beforehand through the multitude, or pass across the field of events. This was specially so in the case of Christianity, as became its high dignity; it came heralded and attended by a crowd of shadows of itself, impotent and monstrous as shadows are, but not at first sight distinguishable from it by common spectators." (Newman: *Development of Christian Doctrine*.)

Something similar, if on a lesser scale and a different plane, is happening today in the world of education. There are crowds of systems purporting to be based on liberty, which are only shadows of the true method and not at first glance to be distinguished from it. It is of these that His Holiness speaks with words of warning:

"Every method of education, founded, wholly or in part, on the denial or forgetfulness of original sin and grace, and relying on the sole powers of human nature, is unsound."

But the Montessori Method does not come into this category—*when carried out as its author has designed it*. Dr. Montessori has herself expressed quite definitely the relation of her principles

to the Dogma of Original Sin. (See *The Child in the Church*, pp. 158-65.) It will be sufficient to note here that while admitting, what is a matter for common observation, that children taught under her method are better behaved, more obedient, more industrious than others, she goes on to say "but this does not touch the intrinsic question of real goodness" . . . "There exists, however, something over and above all this. The voluntary rising towards good, a sacrifice made out of love, heroic virtue, and sanctity, cannot be attained by means of a rational psychic treatment; but a strong, clean man will be more ready to receive Divine Grace and make it bear fruit."

To come now to the second or psychological objection. It has been urged—again only by theorists—that a child brought up on the Montessori System must necessarily become weak-willed, self-indulgent, lacking in obedience and moral stamina. In every walk of life, say these objectors, there is always a certain amount of drudgery to be faced; and for a child to be allowed to choose his own occupation and "do what he likes" is a very poor preparation for the uncongenial tasks of life.

In the first place, we must point out again that the child's freedom under the Montessori Method is *not* a freedom to do just what he likes. It is a freedom to choose only something which is good and useful. We have no space to discuss at length here what we have already done elsewhere (*op. cit.*, pp. 115-120). But we may note here that, every day and every hour of the day, the child under the Montessori system is confronted with numberless little problems, practical and social, which he must decide for himself. If, for instance, on a dull day he is going to work with the color tablets, he will seek that part of the room which has the best light and, having found it, will carry his little table and chair thither—a real act of choice, preceded by an act of judgment, and followed up by carefully coordinated muscular activity.

What is it that develops the will? Is it always carrying out the commands of another, always having another to decide everything for you, or is it being free to meet the emergencies of life with individual decision and purposeful activity? Under the old system the children had little or no opportunity to use their own judgment and make their own decisions, for the will of the

teacher carried all before it as a wind carries dry leaves in autumn.

The will, like every other faculty, develops by use; and it is remarkable how children like to use their will to do difficult things. The other day (since beginning this article) I was talking to a Rev. Mother who has a Montessori Class in London, and she told me how that morning a little girl had come up to her at the beginning of school and asked, "Have you something new to show me today, Mother?" "Yes, dear," she had replied. "Is it difficult, Mother?" went on the little one eagerly. "Yes, dear," answered the nun again. At which the little one clapped her hands in glee and said, "Oh, hurrah!" It is in fact well known that children under the Montessori System often set themselves tremendous sums in arithmetic, or similarly arduous tasks in other subjects, such as no teacher would dare to impose on children at that age. In fact, one of the most remarkable revelations of the Montessori Method is just this—that children will work spontaneously at intellectual occupations with great concentration and for long periods of time. This is itself an evidence of a remarkable exercise of will.

"The child who is absorbed in some task inhibits all movements which do not conduce to the accomplishment of this work; he makes a selection among the muscular coordinations of which he is capable, persists in them, and thus begins to make such coordinations permanent. This is a very different matter from the disorderly movements of a child giving away to uncoordinated impulses. When he begins to respect the work of others; when he waits patiently for the object he desires instead of snatching it from the hand of another; when he can walk about without knocking against his companions, without treading on their feet, without overturning the tables, then he is organizing his powers of volition and bringing impulses and inhibitions into equilibrium. It would be impossible to bring about such a result by keeping children motionless, seated side by side."

There is no question, then, that the freedom in the Montessori School leads, not to weakness, but to strength of will. Let him who still has any doubts read Dr. Montessori's admirable chapter on "The Will," from which the above extract is taken. (*The Advanced Montessori Method*, vol. 1.)

"Ah, but," exclaim the drudgery school of critics, "the child

may be working, it is true; but it is not drudgery, for he is working at something which interests him."

After all, why shouldn't he? To begin with, it is much better for him physically. It is a well-established fact that "conscious effort to keep the attention concentrated induces fatigue more readily than when such effort is not necessary. Work done under compulsion, as from a sense of duty, results in fatigue more readily than when interest is the driving motive." (*Anatomy and Physiology*, by Kimber and Gray, p. 131. McMillan, 7th Ed.)

There exists, sometimes, in people's minds a confusion of thought about this question of drudgery. There is no special value in a life of drudgery *in itself*. It is the offering of it up to God in willing acceptance for love of Him that transforms it into a supernatural virtue "gilding it with heavenly alchemy." "No one succeeds in any occupation unless that occupation is interesting either in itself or from some object that might be obtained by means of it." "No one will deny," continues this same brilliant and sympathetic writer (Dr. Quick, in his *Educational Reformers*), "that as a rule the most successful men are those for whom their employment has the greatest attractions. We should be sorry to give ourselves up to the treatment of a doctor who thought the study of disease a mere drudgery, or a dentist who felt a strong repugnance to operating on teeth" (p. 473).

Another reason why it is so important that the small child should be free in school to move about at will and choose his occupation is that his muscular system is incompletely coordinated. The new-born child is, to use Dr. Montessori's striking phrase, "incompletely incarnated." By this she means that though it is an intelligent being, much more intelligent than we imagine, it has as yet no corresponding instrument of expression. In fact, the child has to make its own instrument of expression. This need for a closer harmony and adjustment between body and mind is a very real one. Hence, during the first five or six years of its life the child is constantly striving, instinctively, to bring the body, with its imperfectly coordinated movements, ever more and more under its purposive control. That is why the child takes such an intense delight in such occupations as *The Exercise in Practical Life* and *Walking on the Line*—which tend

to that end. This is probably, too, one of the reasons why the child always learns best *by doing*, i.e., to a motor accompaniment of some sort. The old system which kept the poor little mites sitting for long periods immovable to desks considered the mental development of the child too much in isolation and not "the soul united to body in unity of nature."

If, then, the giving of a larger degree of spontaneity and choice to the child does not hinder the development of his will but rather promotes it, there can be only one other justification for depriving him of it; and that is that it would be better for his intellectual development for him to be without it.

Personally, the present writer is in entire agreement with Dr. Quick when he says: "If it could be proved that the mind was best trained by the most repulsive exercises I should most certainly enforce them." But this cannot be proved; indeed the evidence is all the other way. There is a profound truth, which no teacher can afford to neglect, in Shakespeare's words:

"There is no profit where no pleasure's taken;
In brief, Sir, study what you most affect."

If education consisted in the learning of a certain number of unrelated facts by heart, or the acquisition of certain principles by rule of thumb, or the "getting-up" of certain subjects with the view to passing examinations, then there might be much to be said for a system which was based on compulsion and reduced spontaneity to a minimum. But true education is an enlargement of mind. Every mind is a living principle of association, a unique and individual thing. There is only true education where knowledge is actively acquired and incorporated into a living system of ideas. Hence the importance of realizing the *active* nature of the process of learning—the grasping or apprehending by the mind. But this active assimilation of knowledge, this organization of its elements into a living co-related whole is a spontaneous process, and cannot be forced upon a person from without. It is in a sense every man's own secret; and the more perfectly a man's experience is organized in this way the more is he a man of real culture and not a pedant.

Of recent years (especially in her lectures on *The Centre and the Periphery*) Dr. Montessori has emphasized the importance

of this spontaneous seizing of experience at the "Periphery" and the spontaneous organizing of it by the mind in that mysterious, unfathomable, creative "Centre" where, in a process beyond all analysis, the will, intellect and emotions are forging the person that is to be.

This is the vital thing in education at any age. Doctor Montessori, as we know, has concerned herself largely with the child up to about ten years of age, but the principle does not stop there. It is, of course, self-evident that it is the teacher's business to present the elements of culture to the child or student, whether it be by means of the carefully prepared environment of the Montessori schoolroom or, later, through books, professors, and that "prepared environment" of "a number of young men brought together for three or four years" in which consists, according to Cardinal Newman, the most dynamic intellectual stimulus of a true university. Nevertheless, to quote once more from Newman's *The Idea of a University*, the important fact remains that the "communication of knowledge is not the whole of the process. The enlargement consists, not merely in the passive reception into the mind of a number of ideas hitherto unknown to it, but in the mind's energetic and simultaneous action upon and towards and among those new ideas, which are rushing in upon it. It is the action of a formative power, reducing to order and meaning the matter of our acquirements; it is a making the objects of our knowledge subjectively our own, or, to use a familiar word, it is a digestion of what we receive, into the substance of our previous state of thought, and without this no enlargement is said to follow.

"There is no enlargement unless there be a comparison of ideas one with another, and a systematizing of them. We feel our minds to be growing and expanding *then*, when we not only learn, but refer what we learn to what we know already. It is not the mere addition to our knowledge that is illumination, but the locomotion, the movement onwards, of that mental center to which both what we know, and what we are learning, the accumulated mass of our acquirements, gravitates."

No words could better express than these the principle which underlies the Montessori Method. For this vital process of assimilation and digestion, this "movement onwards of that men-

tal center" is an activity which comes from within. Its very condition is spontaneity and a certain serenity of spirit.

The serene and joyous atmosphere of the Montessori School—an atmosphere of "toil unsevered from tranquillity"; the prolonged spontaneous concentration of the children upon their work; their delight in working out problems by themselves or in little groups together; their confidence that the teacher is ready to help them at their need, combined with the security that she will not unnecessarily intervene; their delight in one another's company, as fellow travellers on the road to knowledge, sharing one another's experiences and helping one another with a generous liberality of time and trouble; most of all perhaps the frequent occurrence of those charming phenomena known as "Montessori explosions"—moments when the children, with uncontrollable joy, make a sudden and spontaneous leap of the intellect to the appreciation of some new law or some fresh expression of their faculties—all these are factors which bear unmistakeable testimony to the prevalence of conditions admirably suited to that expansion of mind which is the basis of a liberal culture.

MORTIMER STANDING.

PROCEEDINGS OF CATHOLIC EDUCATIONAL MEETINGS

A number of important meetings of Catholic educational associations were held during the summer. The scholarly papers that were read at these meetings, the reports of committees, and the discussions furthered the solution of many educational problems. The splendid results of the various sessions emphasized, moreover, the value of these annual conferences in the advancement of Catholic Education.

The following brief summary is given to indicate the salient features of several of the meetings:

NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

The Twenty-Eighth Annual Meeting of the National Catholic Educational Association was held in the new Municipal Hall in Philadelphia, June 22 to 25. The delegates in attendance were welcomed to Philadelphia by His Eminence D. Cardinal Dougherty, who, in the course of a striking address, declared that if "our boys and girls are to be safeguarded in their morals, they must have religious instruction for the mind, religious training for the will." The Cardinal, outlining the aims of the Association, said that, "One of its greatest merits has been that it has stood firm for the rights of the individual and of the family against any possible encroachments, especially on the part of those who can see nothing but the state. . . . Another purpose of the Society has been to aid our Catholic teachers by encouraging them through common reciprocal support, and by making known to them the best methods of teaching.

"These aims have been reached in spite of (in some instances) a certain opposition; although the Association, thanks be to God, has always had the blessing and help of the Hierarchy, to which it is submissive, though a voluntary organization. If it has flourished, if it has overcome obstacles and difficulties, that result has been due in great part to the ability and zeal of Bishop Howard, the present President of the Association."

The convention was formally opened with Solemn Pontifical Mass, celebrated by His Eminence, the Most Reverend Archbishop in the Cathedral of SS. Peter and Paul. The Rt. Rev. Msgr. Joseph M. Corrigan, Rector of the Theological Seminary of St. Charles Borromeo, preached the sermon.

At the opening session in the convention hall the following cablegram was sent in behalf of the entire Association to His Holiness, Pope Pius XI:

"The National Catholic Educational Association, comprising Catholic educators from every part of the United States of America, assembled at Philadelphia at its twenty-eighth annual meeting, offers its expression of veneration, homage, and affection to Your Holiness with a fervent prayer that God may help you to safeguard the rights of the Church to impart Christian education to youth. We implore your Apostolic benediction."

The Rev. Edward B. Jordan, D.D., of the Catholic University of America, made the general address at this session. His subject was "The Philosophy of Catholic Education."

Following the first general session, the meeting resolved itself into the following groups, each with its separate meeting place in the convention hall: College Department, Secondary-School Department, Parish-School Department and Seminary Department, each with its respective sections and conferences, including the Conference of Colleges for Women, Library Section, Superintendents' Section, Catholic Deaf-Mute Section, and Minor Seminary Section. About seventy members of the Association who are interested in vocational guidance held their first meeting at this convention. It was decided that the vocational-counsel group will meet annually as a section of the Secondary-School Department. The Catholic Blind-Education Section held its meeting at St. Mary's Institute for the Blind at Lansdale, Pennsylvania. The complete proceedings of these meetings will be included in the Annual Report of the N. C. E. A. which is now being printed.

An important feature of the convention was the resolution passed at the closing session in which profound loyalty was pledged to His Holiness, Pope Pius XI. The text of the resolution is as follows:

"That in view of the profound economic and social disturbance in which society is involved, the members of the National Catholic Educational Association join with all Catholic educators the world over in expressing our deepest gratitude to the Holy Father, Pope Pius XI, for his recent letters, '*Quadragesimo Anno*' and '*Casti Connubii*', embracing as these Encyclicals do, along with His Holiness' letter on the *Christian Education of Youth*, the teachings of the Catholic Church in the most important problems that confront the world today."

"We pledge our Holy Father that they will be our constant inspiration, and will be the foundation stones of our teachings in wider spheres wheresoever our influence may reach. The Association through its history has always advocated the recognition of the natural rights of the individual, of the family and of the Church in the field of education. These rights are fundamental to liberty, and opposed to the varied forms of absolutism and autocracy in education. The Association expresses its profound loyalty to the Holy Father who, by his unequivocal assertions of these rights, proves himself the guardian of human liberty and the defender of the freedom of education."

A resolution calling for establishment of comprehensive courses on social problems of the day, including those discussed by Pope Pius XI in his recent Encyclical, in member colleges of the National Catholic Educational Association was unanimously approved at a meeting of the College Department. Another resolution favoring the "reservation to education of a reasonable share of radio channels," and commending the efforts of the National Committee on Education by Radio in behalf of the freedom of the air, was also adopted by this department.

A resolution of the Seminary Department recommended that zealous efforts be made to stimulate greater interest among seminarians in the work of bringing converts to the Church and suggesting that seminarians be instructed in the best and most approved methods for the attainment of this apostolic end. The Parish-School Department passed a resolution advocating in the interest of more suitable school building construction, the submission of preliminary school building plans to diocesan school officials for their approval. A resolution of the Secondary-School Department stated "That this Department pledges itself to promote and foster Catholic Action, and . . . That this Department recognizes the importance of developing in all high-school students a deep inner sense of Catholic morality."

At the close of the convention Bishop Howard was reelected president general, and the following vice-presidents were chosen for the coming year: The Rt. Rev. John B. Peterson, D.D.; the Very Rev. James A. Burns, C.S.C., Ph.D.; the Rev. John B. Furay, S.J.; the Rt. Rev. Msgr. William P. McNally, S.T.L., Ph.D. The Rt. Rev. Msgr. John J. Bonner, LL.D., was chosen treasurer general. The Rev. George Johnson, Ph.D., is secretary general.

NATIONAL BENEDICTINE EDUCATIONAL ASSOCIATION

The Fourteenth Annual Convention of the National Benedictine Educational Association was held June 27, 28, and 29 at St. Vincent College, Latrobe, Pennsylvania. Members of the Association of the three Benedictine Congregations in the United States from fifteen Benedictine Houses located in fourteen different states were present at the meeting.

The convention was held under the patronage of the Rt. Rev. Alfred Koch, O.S.B., S.T.D., Archabbot of St. Vincent. The convention started Friday, June 26, with a meeting of the executive board. Saturday morning a Solemn High Mass in Honor of the Holy Ghost was offered at eight o'clock with the Rev. Edmund Cuneo, O.S.B., of St. Vincent Archabbey as Celebrant, the Rev. Paul Milde, O.S.B., of the Benedictine School, Savannah, Georgia, as deacon, the Rev. Anselm Schaaf, O.S.B., of St. Meinrad Abbey, Indiana, as sub-deacon, and the Rev. Hubert Dahlheimer, O.S.B., of St. John Abbey, Collegeville, Minnesota, as master of ceremonies.

The following program was presented at the various sessions:

"A Distinctive Benedictine Course of Religion Instruction," was the subject of a paper prepared by the Rev. Aemilian Shonka, O.S.B. In the absence of Father Shonka, who was unable to attend the convention, the paper was read by the Rev. Gerald Desmond, O.S.B., of Lacey, Washington. The Rev. Sylvester Fangmann, of St. Bernard, Alabama, discussed "The Teaching of United States History in Secondary Schools," in the absence of the Rev. Andrew Capesius, who also was unable to attend. The Rev. Augustine Walsh, of St. Anselm Priory, Brookland, D. C., spoke on "Monasticism and Catholic Action."

"What Standard of Work Should be Demanded in Our Colleges" was the title of the paper read by the Rev. Sylvester Schmitz, of St. Benedict Abbey, Atchison, Kansas. The question, "What Are our Colleges Doing to Adjust Their College Entrance Requirements to the Changed Curricular Offerings of High School Graduates?" was discussed. Another discussion on the subject of "Supervised Student Teaching" was led by the Rev. Sylvester Schmitz. The Rev. Richard Burns, Dean of Residence of St. Benedict's College, read a paper on "Student Life in Our Colleges."

Officers elected for the coming year were: The Rt. Rev. Ernest Helmstetter, Praeses of the American Cassinese Congregation of Benedictines, re-elected president; the Rt. Rev. Edward Burgert, Abbot of New Subiaco Abbey, retains the vice-presidency; the Rt. Rev. Lambert Burton, Abbot of St. Martin Abbey, was re-elected secretary. The Executive Board consists of the Rev. Louis Haas, of St. Vincent College, the Rev. Patrick Cummings, of Conception Abbey, Conception, Missouri, and the Rev. James Lauer, of St. Bede Abbey, Peru, Illinois.

FRANCISCAN EDUCATIONAL CONFERENCE

Franciscan educators from all parts of the United States and Canada attended the Thirteenth Annual Meeting of the Franciscan Educational Conference at Detroit, Michigan, July 1 to 3. Delegates from three branches of the Franciscan Order—namely, the Friars Minor, Minor Capuchins and Minor Conventuals—were present at the sessions which were held at Duns Scotus College.

The Rev. Thomas Plassmann, O.F.M., president of St. Bonaventure's Seminary, Allegany, New York, opened the meeting as president of the conference. The first conference paper was read by the Rev. Berard Vogt, O.F.M., Ph.D., of the Franciscan Seminary, Butler, New Jersey. Father Vogt's paper was entitled "St. Augustine and the Franciscan School." The Rev. Hyacinth Barnhardt, O.F.M., Ph.D., of St. Bonaventure's Seminary, Allegany, New York, presented a paper on "Freud's Psycho-analytic Theory."

Thursday the following subject, "Theories of Knowledge: Being a Comparison between the Scholastic and Modern Theories, and an Attempt to Harmonize the Scholastic with the Best Elements of Present-Day Theories," was discussed by the Rev. Alfred Martin, O.F.M., Holy Name College, Washington, D. C. A paper on "Reapproachment between the Rational Psychology of the Scholastics and the Empiric Psychology of the Moderns," by the Rev. Conrad O'Leary, O.F.M., Holy Name College, Washington, D. C., was the chief topic of Thursday evening's session.

Friday morning, a paper on "The Plurality of Forms" was read by the Rev. Hubert Vechierello, O.F.M., Ph.D., St. Bonaventure's Seminary, Allegany, New York, and one on the "Study of Abnormal Psychology for the Guidance of Souls," by the Rev.

Edwin Dorzweiler, O.M.Cap., Capuchin Seminary, Victoria, Kansas. Friday afternoon a paper entitled "Our Seraphic Seminaries" was read by the Rev. Theodosius Foley, O.M.Cap., A.M., Seraphicate, Glenclyffe, New York. A lecture by the Rev. Ephrem Longpre, O.F.M., world-renowned scholar of Scotistic Philosophy, on documents regarding the life, activity, and teachings of the Venerable John Duns Scotus, brought the meeting to a close.

The lecture was preceded by the election of officers for the coming year. The Very Rev. Thomas Plassman, O.F.M., president of St. Bonaventure Seminary, Allegany, New York, was re-elected president; the Rev. Francis Vedic, O.M.C., of St. Francis College, Staten Island, New York, was elected vice-president; the Rev. Claude Vogel, O.M.Cap., of the Capuchin College, Washington, D. C., was re-elected secretary; and the Rev. Sebastian Erbacher, O.F.M., of Duns Scotus College, was chosen to fill the newly created office of secretary-editor and in that capacity will have charge of the publication of the Franciscan Studies, dealing with subjects of theological, philosophical and scientific interest.

JESUIT EDUCATIONAL MEETINGS

Educational Conferences were also conducted during the summer by the Association of the Universities and Colleges of the Society of Jesus in the Eastern States, both in the Maryland-New York Province, and the Province of New England, and by the Educational Committee of the Society of Jesus, Missouri Province.

"An education deserving of the name must admit and satisfy a necessary and vital union between life and learning," the Rev. Albert C. Fox, S.J., dean of the College of Arts at John Carroll University, told delegates to the Tenth Annual Jesuit Educational Convention, held Wednesday, August 12, at Loyola University, Chicago.

"To the thousands who come to us earnestly seeking a philosophy of life," continued Father Fox, "we dare not give a stone for bread. Faddism may withstand it, prejudice may ignore it, passion may deny it but America cannot survive it. In the name of the men and women of tomorrow and the millions yet unborn, the soul of education must remain the education of the soul if we

would minister in the name and for the sake of Him Who said, 'Go ye and teach.'

"The mere juggling of educational mechanics," he concluded, "now exchanging one for another, and again stressing the importance of any one above the rest, to the exclusion of a personal God and the creature's dependence on the Creator, together with the substitution of a man-made code of morals for a law which is divine, is an idle thrusting at shadows, the more indefensible the more it is deliberate."

EDUCATIONAL CONFERENCE OF THE DIVINE WORD FATHERS

The First Annual Educational Conference of the Divine Word Fathers was held the last week in June at Techny, Illinois. The meeting was attended by the rectors, prefects and educators from the four Mission Houses of this Society. Topics bearing on the educational, intellectual and religious side of the student were discussed at length for two full days. On the third day a special session was called to discuss changes in the curriculum.

CATHOLIC EDUCATORS AT N. E. A. CONVENTION

In addition to the proceedings described above, the cause of Catholic Education was represented at another important meeting, the annual convention of the National Education Association which was held in Los Angeles from June 27 to July 3. The Rev. J. M. Wolfe, Ph.D., Superintendent of Diocesan Schools, Dubuque, Iowa, was one of the speakers at this meeting. His subject was "The Contribution of Catholic Schools to the Integration of American Education." Sister M. Raphael, O.S.B., Ph.D., of St. Scholastica Academy, Fort Smith, Arkansas, read a paper entitled, "Contribution of the Catholic School-System to Health, Scholarship and Character." The addresses by both speakers were well received by the large number of delegates in attendance.

JAMES E. CUMMINGS.

1931 SUMMER SESSION OF THE CATHOLIC UNIVERSITY OF AMERICA

The twenty-first Summer Session of the Catholic University of America opened on June 26, 1931, with an excellent enrollment of 891 students, an increase of 136 over the registration for last year. Of the total enrollment, 604 were Sisters, 121 Clerics, 96 Laymen, and 70 Laywomen.

The following charts show the distribution of these students according to states, dioceses, and religious communities.

CHART I
Students According to States

Alabama	3	New Jersey	41
California	1	New York	95
Connecticut	53	North Carolina	7
Delaware	10	North Dakota	7
Florida	2	Ohio	64
Georgia	4	Oklahoma	2
Illinois	12	Oregon	1
Indiana	6	Pennsylvania	135
Iowa	9	Rhode Island	1
Kansas	6	South Carolina	9
Kentucky	29	Tennessee	3
Louisiana	1	Texas	22
Maine	3	West Virginia	4
Maryland	48	Wisconsin	17
Massachusetts	19	Washington, D. C.	239
Michigan	5	<i>Foreign Countries</i>	
Minnesota	7	Cuba	1
Mississippi	1	Mexico	7
Missouri	3	Nova Scotia	3
Montana	4	Porto Rico	2
New Hampshire	4	Santo Domingo	1
Total enrollment			891

CHART II
Students According to Dioceses

Albany	3	Chicago	16
Baltimore	198	Cincinnati	49
Belmont Abbey	53	Concordia	3
Boston	10	Covington	6
Brooklyn	6	Dallas	27
Buffalo	6	Davenport	3

1931 SUMMER SESSION OF THE CATHOLIC UNIVERSITY 433

Detroit	3	Portland, Maine	3
Dubuque	8	Providence	1
Duluth	12	Raleigh	2
Erie	3	Richmond	19
Fall River	15	St. Augustine	2
Fort Wayne	12	St. Cloud	2
Green Bay	11	St. Joseph	1
Harrisburg	15	St. Louis	3
Hartford	53	St. Paul	3
Indianapolis	2	San Antonio	9
La Crosse	7	San Francisco	1
Los Angeles	2	Savannah	4
Louisville	13	Scranton	3
Manchester	4	Springfield, Ill.	2
Milwaukee	7	Syracuse	27
Mobile	2	Toledo	13
Nashville	2	Trenton	2
Newark	44	Wheeling	4
New York	32	Wilmington	10
Ogdensburg	2	Wichita	1
Oklahoma	2	Cuba	1
Omaha	1	Halifax	3
Philadelphia	107	Mexico	12
Pittsburgh	10	Quebec	13
Portland, Oregon	1		
Total enrollment			891

CHART III

Sister and Clerics According to Religious Communities

Sisters

Benedictines	54	Nazareth, Ky.	10
Bristow, Va.	18	Greensburg, Pa.	2
Covington, Ky.	3	Mt. St. Joseph, Ohio	1
Duluth, Minn.	3	Charity of St. Augustine	2
Elizabeth, N. J.	21	Lakewood, Ohio	2
Ferdinand, Ind.	2	Charity of St. Vincent de Paul	5
Guthrie, Okla.	2	New York City	5
Philadelphia, Pa.	1	Charity of Incarnate Word	3
Ridgely, Md.	2	San Antonio, Texas	3
St. Joseph, Minn.	2	Charity of the Blessed Virgin Mary	6
Bernadine	2	Hempstead, L. I.	6
Reading, Pa.	2	Christian Education	2
Blessed Sacrament	14	Asheville, N. C.	2
Cornwells Hgts.	14	Daughters of Divine Charity	1
Charity	20	Arrochar, N. Y.	1
Baltic, Conn.	4	Divine Providence	5
Halifax	3		

Melbourne, Ky.	2	St. Joseph	75
San Antonio, Texas	3	Brighton, Mass.	8
Dominicans	34	Buffalo, N. Y.	1
Caldwell, N. Y.	12	Brentwood, L. I.	5
Camden, N. J.	2	Concordia, Kans.	3
Great Bend, Kans.	1	Fall River, Mass.	1
Nashville, Tenn.	1	Chestnut Hill	21
Newburgh, N. Y.	7	Hartford, Conn.	23
St. Catherine, Ky.	2	Nazareth, Mich.	3
Sinsinawa, Wis.	9	St. Louis, Mo.	2
Felicians	8	Stevens Pt., Wis.	4
Buffalo, N. Y.	3	Wheeling, W. Va.	4
Lodi, N. J.	2	St. Mary	16
McKeesport, Pa.	3	Fort Worth, Texas	14
Foreign Mission Sisters of		Kenmore, N. Y.	2
St. Dominic	6	Mary of Namur	2
Maryknoll, N. Y.	6	Buffalo, N. Y.	2
Franciscans	105	Medical Missionaries	1
Baltimore, Md.	8	Brookland	1
Brookland	6	Mercy	74
Clinton, Iowa	3	Baltimore, Md.	1
Detroit, Michigan	1	Belmont, N. C.	3
Glen Riddle, Pa.	51	Brooklyn, N. Y.	2
Joliet, Ill.	2	Chicago, Ill.	2
Manitowoc, Wis.	6	Cincinnati, Ohio	10
Richmond, Va.	2	Dallas, Pa.	6
Stella Niagara, N. Y.	3	Erie, Pa.	3
Sylvania, Ohio	2	Harrisburg, Pa.	7
Syracuse, N. Y.	22	Hartford, Conn.	19
Grey Nuns of the Sacred Heart	4	Kensdale, Md.	1
Buffalo, N. Y.	4	Lakewood, N. J.	1
Holy Cross	2	Lykens, Pa.	1
Notre Dame, Ind.	2	New Haven, Conn.	2
Holy Family	9	Manchester, N. H.	4
Torresdale, Pa.	9	Portland, Me.	3
Holy Humility of Mary	2	Savannah, Ga.	2
Lowellville, Ohio	2	Shamokin, Pa.	2
Holy Names of Jesus and Mary	13	Williamstown, Pa.	1
Albany, N. Y.	4	Wilkesbarre, Pa.	1
Outremont, P. Q.	9	Washington, D. C.	3
Holy Union of the Sacred		Most Holy Sacrament	3
Hearts	7	Birmingham, Ala.	3
Fall River, Mass.	7	Missionary Servants of the	
Immaculate Heart of Mary	3	Most Holy Trinity	7
Scranton, Pa.	3	Silver Spring, Md.	2
Mary Immaculate	12	Philadelphia, Pa.	5
Mexico	10	Notre Dame	
Porto Rico	2	Covington, Ky.	2

Toledo, Ohio	5	Precious Blood	6
Notre Dame de Namur	17	Dayton, Ohio	6
Washington, D. C.	12	Presentation	8
Rose Valley, Pa.	1	Valley City, N. D.	8
Philadelphia, Pa.	2	Ursulines	28
Cincinnati, Ohio	2	Brookland, D. C.	4
School Sisters of Notre Dame	35	Cleveland, Ohio	3
Baltimore, Md.	30	Columbia, S. C.	2
Bryantown, Md.	1	Louisville, Ky.	5
Milwaukee, Wis.	2	Malone, N. Y.	2
Fort Lee, N. J.	1	Tiffin, Ohio	1
Cambridge, Mass.	1	Wilmington, Del.	9
Our Lady of Mercy	7	Youngstown, Ohio	2
Charleston, S. C.	7		
Total enrollment of Sisters			604

Clerics

Atonement	2	Franciscans	7
Washington, D. C.	2	Brookland, D. C.	6
Benedictines	15	Cincinnati, Ohio	1
Atchison, Kans.	1	Friars Minors Conventuals	17
Belmont, N. C.	1	Cincinnati, Ohio	12
Collegeville, Minn.	1	Louisville, Ky.	5
Conception, Mo.	1	Holy Cross	3
Latrobe, Pa.	1	Notre Dame	3
Lisle, Ill.	4	Holy Ghost	1
Newark, N. J.	5	Pittsburgh, Pa.	1
St. Leo, Fla.	1	Jesuit	1
Capuchin	9	Washington, D. C.	1
Brookland	1	Oblates of Mary Immaculate	6
Garrison, N. Y.	1	Atlanta, Ga.	1
Louisville, Ky.	3	Brookland, D. C.	2
Renesslaer, N. Y.	4	Dayton, Ohio	2
Carmelite	5	Sioux City, Ia.	1
Brookland	4	Precious Blood	5
Louisville, Ky.	1	Collegeville, Ind.	2
Christian Schools	15	Carthagena, Ohio	3
Ammendale, Md.	1	St. Columban	2
Baltimore, Md.	2	Omaha, Nebr.	2
Brookland, D. C.	9	St. Viator	6
Contra Costa, Calif.	1	Washington, D. C.	6
Philadelphia, Pa.	2	Xaverian Brothers	8
Dominicans	3	Washington, D. C.	8
Brookland, D. C.	3	Seculars	16
Total enrollment of Clerics			121

It will be seen that 54 orders and congregations, from 153

distinct Motherhouses and Provincial Houses in the United States, Canada and Latin-America, were represented. A notable increase is evident in the enrollment of men who were admitted to the Summer Session last year for the first time. A growing number of graduate students is also evident. In this, the second Summer Session of the University which has offered graduate studies, we find 311 graduate students.

A total of 213 courses was given, or about 70 courses more than were ever offered before in a summer session at this University. This increase represents, for the most part, additional courses of graduate grade.

The teaching staff numbered 84, of which 49 were from the regular Faculty of the University.

Especially worthy of mention are the demonstration classes for all elementary grades, at the service particularly, of the Department of Education, and the demonstration library, made possible by the authorities of the Public Library of the City of Washington, for students in the Department of Library Science.

While courses were added to all departments of study, the following departments of study were represented for the first time: Liturgy, Celtic, Political Science, Expression, and Mechanics. The following departments were greatly expanded: Religion, Education and Art.

The following special lectures were given:

Friday, July 10: The Right Reverend Rector welcomed the students to the Summer Session and spoke on "The Future of the University." His Excellency, the Most Reverend Pietro Fumasoni-Biondi, D.D., The Apostolic Delegate, was also present, and addressed the students. After the lecture, the Apostolic Delegate and Rector received the members of the Summer Session individually.

Tuesday, July 14: Theremin Recital by Mrs. Marie de Beauvais Richards.

Sunday, July 19, 7:15 p. m. Recital of Sacred Music by the choir of St. Matthew's Church.

Wednesday, July 22, 3:30 p. m. Lecture by William A. Reid, Foreign Trade Adviser of the Pan-American Union.

Friday, July 24, 7:15 p. m. Lecture, "Panacea and Diagnosis" by Monsignor Edward A. Pace.

Tuesday, July 28, 7:15 p. m. Pianoforte Recital by Mr. Malton Boyce.

Wednesday, July 29, 7:15 p. m. Short Demonstration of Liturgical Music by the Polyphonic Class of Summer Session, under the direction of Sister Agnesine.

Thursday, July 30, 7:15 p. m. Lecture by Miss Erin Samson, of the Faculty of the Catholic University of Paris, on the "The Paris Study Group Movement."

Friday, July 31, 7:15 p. m. Short Lecture by Dr. Anna Dengel of the Society of Catholic Medical Missionaries, on "Women of the West, Let us Share with the Women of the East."

Tuesday, August 4, 7:15 p. m. Address to the Students of the Summer Session by Monsignor Ryan and Professor Deferrari.

Tuesday, August 4, 7:15 p. m., and Wednesday, August 5, 7:15 p. m. The "Catholic Music Hour," Mr. Osborne McConathy assisted by Sister Alice Marie, O.S.U.

The Department of Art (Sister Jeanette, O.S.U., and Sister Mary of the Angels, O.S.U., presented two performances of The Marionettes—Snow White and Seven Little Dwarfs under the direction of Sister Jeanette, on Sunday, July 26; and two performances of Shadow Christmas Play under the direction of Sister Mary of the Angels, on Sunday, August 2.

The following excursions were specially arranged for the student body of the Summer Session.

Saturday, July 18, 8 a. m. Excursion to Annapolis by rail.

Saturday, July 25, 8 a. m. Sightseeing trip by bus to Arlington and through city.

Saturday, August 1, 8 a. m. Sightseeing trip by bus to Mt. Vernon and Alexandria.

EDUCATIONAL NOTES

SIGNIFICANT CHANGES IN SCHOOL LAWS OF WISCONSIN

Two new paragraphs have been added to subsection (2) of section 40.47 of the Statutes of the State of Wisconsin, which will vitally influence the development of parish schools. The new law permits students of parish schools in Wisconsin to enter high school without taking the examination prescribed by the county superintendent of the county in which the parish school is located. The law has been unanimously passed in the Senate and in the Assembly by a vote of 75 to 2, and has received the signature of Governor Philip F. La Follette.

The new section of the statutes provides that a diploma issued by the superintendent of a parish school system, or the head of a private school, will receive the same recognition which is accorded the eighth grade diploma issued by the superintendent of the county schools. A copy of the course of study used in the parish or private school is to be filed with the State Superintendent of Public Instruction as evidence that such course is substantially equal to that prescribed by the State Superintendent for the common schools.

Previously, it was necessary for parish school graduates to pass the county examinations before being eligible to enter a public high school. This was found to be a great hindrance to the development of the parish school system and the unification of the course of study in the parish schools of a given diocese, due to the fact that such diocese is composed of many counties, each with a varying course of studies and scholastic requirements.

The new section of the statutes is due largely to the efforts of Dr. E. J. Westenberger, superintendent of the schools of the Green Bay Diocese, who, with the help of Father Oberle, legal counsel of the Archdiocese of Milwaukee, and others, formulated and presented the addition. The benefits of the new sections are not confined to Catholic schools but extend as well to schools operated by other denominations meeting the requirements as set forth in the law.

The sections require that the parish school system be under the direction of a superintendent and that its course of study

be at least equal to that offered in the public schools. Now that the bill has become a law, it will be possible for the superintendents of parish schools in the various areas of the state to map out a unified course of studies for all schools throughout their district. This was impossible heretofore and constituted a serious handicap to the full development of the Catholic concept of education. So far as is known, Wisconsin is the only state in the Union which has thus far enacted an equitable law of this type.

THE EDUCATIONAL RESEARCH MONOGRAPHS

The Catholic Education Press announces that, beginning with the first issue of Volume VI, the series hitherto entitled *The Educational Research Bulletins* will be called *The Educational Research Monographs*. The Monographs will be published at irregular intervals. The issues of a year will form a volume of approximately three hundred and fifty pages.

The change in name is rendered advisable by the inclusion of longer studies and through confusion with series bearing the name of Educational Research Bulletins published by other universities. The subscription price remains the same, but separate issues will be priced according to their size. The first five issues of 1931, Volume VI, are now available. These are:

No. 1. "Secularism in American Education: Its History," by Burton Confrey. 153 pp.

No. 2. "The German Catholic Schools in Southern Russia," by Richard J. Bollig, O.M.Cap. 31 pp.

No. 3. "An Analytical Study of Mathematical Abilities," by George J. Cairns.

No. 4. "Curricular Offerings of Catholic Secondary Schools: An Examination of 283 Institutions," by John R. Rooney. 48 pp.

No. 5. "A Critical Study of Elementary School Tests in United States History," by Sister M. Carmela. 52 pp.

ANNUAL TEACHERS' INSTITUTE OF BOSTON

The Twenty-Second Annual Teachers' Institute of the Archdiocese of Boston was conducted August 24 to 28 under the direction of the Rev. Richard J. Quinlan, Diocesan Supervisor of Schools. The list of lecturers this year included: Rev. William J. McGucken, S.J., Regent, School of Education, St. Louis University, St. Louis, Mo.; Rev. Raymond G. Kirsch, Principal,

Central Catholic High School, Toledo, Ohio; Rev. William M. Stinson, S.J., Librarian, Boston College, Chestnut Hill, Mass.; Rev. Richard J. Cushing, Diocesan Director of the Propagation of the Faith, Boston, Mass.; Charles F. Wilinsky, M.D., Deputy Commissioner of Public Health, City of Boston, Boston, Mass., and James J. Walsh, M.D., New York City.

Father McGucken gave a series of lectures entitled "Education Through the Ages." The title of Father Kirsch's lectures was "Self-Improvement of the Teacher, the Key to Constant Progress." Father Stinson discussed "The Catholic Library Association" and Father Cushing addressed the teachers on the subject of "The School and the Missions." Lectures on Health Education were given by Dr. Walsh and Dr. Wilinsky.

REVIEWS AND NOTICES

Questions of the Day, by Dr. John A. Ryan. Boston: The Stratford Co., 1931, pp. 333.

There are some who will say when they peruse these pages that the author would have written twice as well if he had written half as much. There are others who will lay the volume down with the comment: "Once and for all the nail has been hit squarely on the head." In other words, each reader will take from this volume in proportion to what he brings to it. Regardless of the subjective reaction that will be experienced by the readers, be it for or against the lessons taught, no reader who has a love for the Truth can gainsay the fact that this volume presents *the facts* in its treatment of the outstanding questions of the day.

In the first section of Dr. Ryan's volume the question of Prohibition is presented in its relation to civic loyalty, to social legislation, to justice and to religion. In the final paper in this group Dr. Ryan artfully points out how the policies of the advocates of Prohibition are in fact a history of its internal weakness and will prove to be the chief and ultimate source of its destruction.

The second section of this work presents, in cold and forceful facts, a proof that the priceless American principle of Religious Freedom is but slightly understood by many of our fellow citizens. Under the caption, Catholics and Politics, this frank and fearless author has marshalled facts and poured them forth with a lucidity and freshness that are both admirable and instructive. This section of the book is like a fountain of cool and pure water to the American who still thirsts for fair play in matters political. No truer political history of the last four years in the United States has been written or could have been forecasted as has been done in the following words taken from page 99 of this text: "Obviously, I am not pleased with the results of the election. As a Catholic, I cannot be expected to rejoice that some millions of my countrymen would put upon me and my co-religionists the brand of civic inferiority. As an American, I cannot feel proud that the spirit of the Sixth Amendment to the Constitution is thus flouted and violated. As a

believer in personal freedom and political honesty I cannot feel cheerful over the prospect of four more years of arrogant, despotic and hypocritical domination from which we are suffering by the grace of the Anti-Saloon League. As a democrat and a lover of justice, I cannot look with complacency upon a President-elect who, judged by his campaign addresses, believes that the economic welfare of the masses should be confided, practically without reservation, to the care of corporate business, in the naive faith that corporate business will dispense and hand down universal justice. This is industrial feudalism. Possibly it may turn out to be benevolent. In any case, it will do violence to the most fundamental and valuable traditions of the America that we have known and loved."

When one has read and pondered the papers which make up the third section of this timely volume and has not learned how surely the selfish forces in humanity can get the better of the nobler ones, how subtly the few can enslave the many, how inevitably the pursuit of riches and pleasures can kill out political virtues, 'twere better he had never gone to school. In this part of the volume the most outstanding economic problems pressing for solution in the United States today are presented and evaluated. Here we find such topics as Public Utility Rate Regulation, The Ethics of Public Utility Valuation, The Problems of Higher Wages, Unemployment, Reduced Working Hours, The Present Industrial Depression (1929-1931), Poverty in the United States, and The Relation of the Clergy to the Question of Labor. This portion of Dr. Ryan's *Questions of the Day* is a veritable textbook on Economics with a moral lesson sternly and firmly taught alike to private citizen and public official, be the latter in the Judicial, Executive or Legislative branch of government.

After treating the principles of justice and morality as they apply to the wider and more communal phases of our national life, Dr. Ryan, in the fourth section of this work, takes up these same principles as they enter into the rights and duties of the citizen himself. With a directness and an exactness that cut sharp and clear between those pernicious philosophies that are based on selfishness and the Two Great Commandments of the Law, Dr. Ryan defines the one, the only, the unchanging moral standard that alone can assure a full development of human per-

sonality and a citizen of sterling character. In the essays making up this section such as Catholicism and Liberalism, The New Morality and Its Illusions, Birth Control, Human Sterilization and Evolution and Equality, the citizen that is really in quest of moral direction will find it. The illusions and the snares of its opposites have never been presented more pertinently.

A copy of this volume should be in every library of this country and should be warmly recommended by those who still love justice and fair play to all those who still demand "the facts" whenever there arises a discussion concerning one or other of the questions of the day.

LEO L. MC VAY.

The Bible Beautiful, by Mother Mary Eaton. New York: Longmans, Green & Co.

The editor of *The Bible Beautiful* has prepared a book that should have a strong appeal for the boy and girl of high school age. In it she has presented the Old Testament in the form of continuous narrative instead of the verse form, and has thereby removed one of youths' difficulties, real or imaginary, in reading *The Bible*. By eliminating passages unsuitable for the young, while otherwise retaining the words of the *Douay Bible*, she has done a considerable service to the teachers of religion.

A short historical sketch precedes each book of the Old Testament. Foot notes explain matters of difficulty. Chronological tables, memory notes, and maps, in color and in black, help the reader to a better understanding of the text. The four hundred and forty pages of the book are bound in convenient size.

SISTER M. DOMINICA, O.S.U.,
Louisville, Ky.

English Outlines for the Busy Teacher, by Kate Harbes Becker, A.B., in four pamphlet-like volumes: No. 1, *As You Like It*, pp. 24, \$.75; No. 2, *Idylls of the King*, pp. 40, \$1.00; No. 3, *Eve of St. Agnes*, pp. 20, \$.75; and No. 4, *Henry V*, pp. 41, \$1.00. Belmont, North Carolina: The Outline Co., 1931.

These *Outlines* are prepared for high school use, and, as the title indicates, are intended, not for the pupils, but for the busy teachers, who, all too numerous, alas, always and rightly, wel-

come anything that is genuinely helpful. Unfortunately, however, these booklets, while in some measure certainly helpful, are nevertheless a little too elementary, too confined to information which even a busy teacher ought either to know already or be able to find almost anywhere in a few minutes, to be of such genuine service as one expects.

We find in each outline a two- or three-page sketch, such as one might find in any history of literature, of the author, along with the recommendation that it be "dictated to the class." Next we find a general presentation of the literary and historical background of the poem or play. But this again is so elementary and little scientific as to be really less satisfactory than that found in most of the standard textbook editions of these works. An outline *for teachers*, it should be remembered, ought to give not only those elementary facts which one considers sufficient for the pupils to learn, but also and especially such scientific and more detailed information about sources, parallels, disputed theories, etc., as a "master" when teaching a poem ought to know and as an enterprising pupil possibly and justifiably might ask.

The present outlines do not do so, but instead explain such matters, for example, as that "The Eve of St. Agnes" is in Spenserian stanza, consisting "of nine lines" and such and such rhyme formation, which latter facts any teacher can discover for herself by merely looking at the poem. But what the peculiar merits and demerits of this stanza are, for what type of poetry it is suitable, what other poems in addition to Spenser's *Faery Queen* are written in it, these matters, not so elementary or so easily found in any reference book, are not treated. Similarly, typical figures of speech occurring in the poem are listed, which, though not an unwelcome feature, is yet again one which any properly qualified teacher can prepare for herself in little more time than it takes to read the poem. More desirable would be a more careful explanation of the meaning and origin of figurative and mythological allusions.

Of more value are certain "objective" tests, theme topics, study hints, etc., found in each outline. The same may be said of the analysis of some of the scenes of the two plays. *Henry V*, of the four booklets, is likely to be the most helpful.

Books Received*Educational*

Agnesine, Sister Mary and Catherine, Sister Mary: *Teaching the Ten Commandments*. New York, N. Y.: The Bruce Publishing Company, 1931. Pp. 170.

American Child Health Association: *Principles and Practices in Health Education*. New York, N. Y.: American Child Health Association, 450 Seventh Avenue, 1931. Pp. 485. Price, \$1.50.

Bird, Charles, Ph.D.: *Effective Study Habits*. New York: The Century Company, 1931. Pp. xv+247. Price, \$1.50.

Brown, Edwin J., Ph.D.: *Character-Conduct Self-Rating Scale for Students*. Emporia, Kansas: Bureau of Educational Measurements, Kansas State Teachers College. Price, 3 cents per copy; manual, 5 cents (quantity prices).

Case, Roscoe David, Ed.D.: *The Platoon School in America*. Stanford University: Stanford University Press, 1931. Pp. xxiv+283. Price, \$3.00.

Columbia University Bulletin of Information: *University Reports*, for the Period Ending June 30, 1930. New York: Columbia University Press, Morningside Heights. Pp. 200.

Cormack, Maribelle and Alexander, William P.: *The Museum Comes to Life*. New York: American Book Company, 1931. Pp. 207. Price, \$0.76.

Curtis, Francis D., Ph.D.: *Second Digest of Investigations in the Teaching of Science*. Philadelphia, Pa.: P. Blakiston's Son & Co., 1931. Pp. xx+424. Price, \$3.00.

De La Vaissiere, Sertillanges, Fargues, Jaouen, Fauville, Buyse: *Questions actuelles de pedagogie*. Paris C. C. 1.436-36: Editions du Cerf. Pp. 196.

Goodsell, Willystine, Editor: *Pioneers of Women's Education in the United States*. New York: McGraw-Hill Book Company, 1931. Pp. vii+311. Price, \$2.25.

Mursell, James L. and Glenn, Mabelle: *The Psychology of School Music Teaching*. New York, N. Y.: Silver, Burdett and Company, 1931. Pp. v+378. Price, \$2.40.

O'Brien, Rev. John A.: *Teacher's Guidebook for the Cathedral Basic Readers—Pre-Primer and Primer*. New York: Scott, Foresman and Company, 1931. Pp. 304.

Reed, Homer B.: *The Influence of Training on Changes in*

Variability in Achievement. Princeton, N. J.: Psychological Review Company, 1931. Pp. 59.

Savage, Howard J., McGovern, John T. and Bentley, Harold W.: *Current Developments in American College Sport.* New York: The Carnegie Foundation for the Advancement of Teaching, 522 Fifth Avenue, 1931. Pp. v+58.

Tests: *Leonard Diagnostic Test in Punctuation and Capitalization*, by J. Paul Leonard, Ph.D.; *Engle-Stenquist Home Economics Test*, by Edna M. Engle, A.M., and John L. Stenquist, Ph.D. New York: World Book Company, Yonkers-on-Hudson, 1931.

University of Kentucky: *Proceedings of the Seventh Annual Educational Conference.* (Bulletin of the Bureau of School Service) Lexington, Kentucky: University of Kentucky. Pp. 100.

Woods, Ralph Hicks: *A Method of Determining the Relationship Between Types of Farming, Content in Vocational Agriculture and the Technical Training of Teachers of Agriculture.* (Bulletin of the Bureau of School Service) Lexington, Kentucky: University of Kentucky. Pp. 111.

Textbooks

Alpern and Martel: *Palacio Valdes—La Novela De Un Novelista.* New York: D. C. Heath and Company, 1931. Pp. xxiii+237. Price, \$1.12.

Broadhurst, Jean, Ph.D., and Lerrigo, Marion Olive, Ph.D.: *Health Horizons.* Newark, N. J.: Silver, Burdett and Company, 39 Division Street, 1931. Pp. xliv+516. Price, \$3.00.

Buros, Oscar K.: *Buros Spelling Workbook.* New York: American Book Company, 1931. Pp. ii+37.

Cecile, Sister Marie, C.S.C., Mus.D.: *Art Forms in Sacred Music.* Milwaukee, Wisconsin: The Bruce Publishing Company, 1931. Pp. x+174. Price, \$1.75.

Curme, George O.: *Syntax.* New York: D. C. Heath and Company, 1931. Pp. xv+616. Price, \$5.00.

Daniels, W. M.: *Nouveaux Contes De La France.* New York, N. Y.: D. C. Heath and Company, 1931. Pp. 208. Price, \$.92.

Dubrule, Noelia: *Practice Exercises in French.* A Work Book in French. Cleveland, Ohio: The Harter Publishing Company 1931. Pp. 96.

Eugene, Brother: *Graded Penmanship Books for Catholic Schools*. Nos. 1, 2, 3, 4, 5, 6, 7, and 8. Columbus, Ohio: The Zaner-Bloser Company, 612 North Park Street. Price, Books 1, 2, 3, 4, 5, 6, 15 cents (single copy) \$1.60 per doz. Books 7 and 8, 25 cents (single copy) \$2.40 per doz.

Green, George R.: *A Survey of Nature*. Ithaca, New York: The Slingerland-Comstock Company, 1930. Pp. x+350. Price, \$3.00.

Grosjean, W. H.: *French Idiom Study*. New York, N. Y.: D. C. Heath and Company, 1931. Pp. 199. Price, \$1.16.

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